

SKETCH
OF
NATIVE EDUCATION IN INDIA,

UNDER THE SUPERINTENDENCE OF
THE CHURCH OF SCOTLAND

WITH REMARKS ON THE CHARACTER AND CONDITION OF THE
HINDUS, AS THESE BEAR UPON THE QUESTION OF
CONVERSION TO CHRISTIANITY

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P R E F A C E.

THE following "SKETCH" pretends not even to enter into, much less to exhaust, the varied and deeply interesting subjects, to which, in prosecution of its more limited object, it has directed the attention of the Christian philanthropist. In addition to a brief historical narrative of the rise and progress of the School and Mission of the General Assembly of the Church of Scotland, it has aimed at exhibiting a collection of general features, that must enter into the question of Native Education in India, before any thing like a complete and perfect feature can be presented. Each of these would obviously furnish materials, of itself,

for profound and elaborate investigation And as the Christian Government of British India prosecutes the honourable course of policy, in ruling over that country, on which it has now entered, and regards, as it is bound to do, the Christian Education of its subjects, each may be expected to obtain the grave and ample consideration which it deserves The object of this "SKETCH" will be answered, if it serve, in any manner to keep the great subject of NATIVE EDUCATION before the Christian world, not in any one insulated and detached point of view, in which it may present itself, when seen by the Moralist or the Missionary, but as identified with a vast diversity of interests and affected by the complex operation of no less vast a variety of elements many of which are too apt to be overlooked on a superficial view To some it may appear desultory and wandering, as it ranges over a field, which it would invite others to cultivate with profounder research, and more elaborate inquiry into its various

parts ; but, with the explanation now offered of the object contemplated by the writer, the charge may be divested of any thing involving hasty or inconsiderate attention to the great interests bound up in the question of NATIVE EDUCATION in India.

EDINBURGH,
10th May 1839

NATIVE EDUCATION IN INDIA.

INTRODUCTION.

Progress of the World in Mechanical Improvements—Corresponding advance in Intellectual and Moral—Philanthropy of the present age—Benevolent exertions of the Church of Scotland—The Four Great Schemes of that Church—The Indian Mission—Its high importance and claims—The Author's interest in the Scheme—Proposed object of the Work.

It is a singularly happy and merciful provision of Providence, that the remarkable advances now making by the world in the arts and sciences that embellish human life, and increase the command of man over the elements of nature, should be accompanied by a simultaneous development of his intellectual and moral faculties, and apprehensions. The rapid strides in mechanical discovery, of which we are the witnesses, unaccompanied by a corresponding progress in mental and moral culture, could portend nothing but the most fearful convulsions in the social and civilized worlds, but the results of the one, so

powerfully calculated of themselves to disturb and destroy all, that is now settled and consolidated in the order and good government of mankind, are at once *restrained from evil, and directed to good*, by the all-wise and all-merciful ordinations of that Providence, which, at the same moment, calls the tranquillizing influences of the other into operation. Moreover, the very success of the arts, which gives to man the astonishing command he is acquiring over time and space, facilitates intercourse between the remotest countries of the world, and renders easily diffusible the blessings, which might otherwise stagnate, until they exhaled, in the place that first gave them birth.

We are often perplexed, in looking to the past history of the world, to account for the sudden and frequently total disappearance of civilization and the arts, and that almost at the moment of their highest and most successful culture; and we wonder how we should have to hear of them rising again in distant regions, through a long and dark night of comparative barbarity. May not the ignorance of "the olden time," in the art of intercommunication, serve in some measure as a key to the problem? And may we not, upon the knowledge at length acquired in this most important branch of science, be permitted to build the hope, that to such vicissitudes, social and intellectual, the world will not again be subjected?

The age in which we live is not less distinguished by an astonishing progress in the arts, than by a philanthropy highly honourable to the civilized countries of Christendom, and in none, more than in our own, is this philanthropy cultivated with greater vigour, or directed to more worthy objects. The Church of Scotland, as might be expected, from the high rank she holds among Christian institutions, occupies, at this moment, a conspicuous place as a promoter of the intellectual, moral, and religious amelioration of mankind, and while at home her attention is naturally fixed with the keenest intensity on her own destitute flocks, the claims of her distant countrymen in the Colonies, belonging to the British Crown, are not forgotten, while, along with the promotion of these more strictly patriotic objects, she is extending her helping hand, in a manner the most honourable and munificent, to the heathen lands, which Providence has subjected to the sceptre of Great Britain.

The deep and lively interest taken over Scotland, in what are called The Four Great Schemes of her National Church, might supply, did it not, of itself, supersede any apology, for directing the attention of the Christian world to the principles, on which these Schemes are founded, the means, by which it is proposed to carry these principles into effect, and the success already attending these truly benevolent experiments. It is far from the object of the present work

ter to institute any inquiry into the comparative importance of these Schemes. Each, it is evident, must be measured by circumstances peculiar to itself, and all of them do the highest honour to the zeal and piety of the Church, which has taken them under her fostering wing, and to the truly Christian benevolence of the people, who have so munificently responded to the call made by that Church in their support. One of these Schemes confines its exertions to the Highlands and Islands of Scotland; and strives to supply the means of a properly conducted Christian education, otherwise inaccessible to these impoverished and sequestered localities: Another follows the emigrant and the wanderer to the wilds of Canada, and the coasts of Australia, and labours to preserve and to strengthen the religious chain, that is still to bind him to the place of his birth, and rouse him, at the farthest extremities of the globe, to emulate the piety and virtues of his fatherland: A third plunges into the dense and destitute masses of our labouring parishes, and manufacturing and trading towns and cities, where population and its religious and moral wants, have outstripped the means of instruction supplied by the State, and where the *Voluntary* system toils in vain to overtake them: The fourth looks to a far wider, and, if possible, still more sterile field of labour, where the Christian faith and profession are yet unknown, even in name, and where superstition the most gross

and demoralizing yet reigns in all her supremacy. These are, indeed, Schemes, each in its place worthy of a Christian church to undertake and all of them finding, as they deserve, the warmest support and countenance from the Christian people of Scotland. And, surely, it may be added that, looking to the magnitude of the undertaking, and to the vast and momentous results on the happiness of the world were this undertaking to prove, under Providence, the means of attaining all that is aimed at—the Scheme, which has in view the moral and religious improvement of the millions of British India, and to which it is the intention of the writer to confine his remarks, must be regarded as second to no other. Measured by the rule, that whatever regards the greatest happiness of the greatest number, has the best claim on the legislator and the philanthropist, it clearly takes the lead of all.

The writer of the following remarks feels that, without further preamble, he might safely throw himself upon the indulgence of the reader, when he ventures into a field, so replete with all that can interest the well-wisher to his species, and the sincere believer in the truths and the blessings of Christianity. But he may still be permitted to observe that to the subject on which he is about to enter, his attention was first directed in early life. British India became to him an object of interest, before he had well left the walls of the University at which he studied, and his suc

cess in having one of the prizes, given by the late Dr Claudius Buchanan, adjudged to a Dissertation from his pen on the means of civilizing that country, and introducing into it the knowledge of the Gospel, naturally increased his ardour to become more and more acquainted with a scene, having so much to interest and engage the human mind. The same occurrence, that stimulated his zeal to the still further study of a subject, having so much to reward research, even in the quietude of the closet, opened the way to him to prosecute his labours, under far greater advantages, than he could have ever anticipated. The Essay, to which the University of Aberdeen adjudged Dr Buchanan's prize, attracted attention in the Court of Directors of the Honourable East India Company, then engaged in bestowing chaplains of the Church of Scotland on their Indian establishments; and the choice of the first minister of that Church, who should proceed to India in the capacity of a Presbyterian chaplain, having fallen on the author, the warmest wishes of his heart were realized in a manner the most gratifying and encouraging. An application to the General Assembly of 1814, to be still retained in full communion with the Church of Scotland—of which he was at that time a parochial clergyman—while he laboured in the far distant land of India, met with the most favourable reception, and the Charter, under which the Church in that part of the

world still enjoys the ecclesiastical privileges in which she is invested, was granted in his name *

It will be seen in the progress of this work, how much the *status* of the Church of Scotland in India contributed to the position, which she now occupies in that country, as an instrument of NATIVE EDUCATION, and the writer of these remarks feels assured, that the details in which he has now indulged, however apparently personal, will not then be regarded as out of place. They constitute, in part, his own title to be heard on the important subjects, on which he presumes to address the Christian public, as they connect him, from the very commencement of the Scottish Church in India, with all that has grown up, under the auspices of the General Assembly, and is now promising, under Providence, to confer such inestimable blessings on the natives of that country. To have shared in the honour of establishing the School and Mission, now the object of such universal interest and applause, he will ever look back upon, as one of the happiest events of his life. To watch for several years over its progress became afterwards a duty, in which he felt it the greatest pleasure, as well as the greatest honour, to participate, and if, when at length retired from the more immediate scene of action, in which he once

endeavoured to play his part with zeal and diligence, he can in any manner stimulate the ardour, excite the sympathy, or guide the conduct of others, he will feel himself richly rewarded. It may not be easy to impress those who have not witnessed the scenes, in which it was his destiny so long to take a part, with an adequate feeling of the interest, which they are calculated to excite; but nothing can ever erase from his own mind the deeply-fixed persuasion, that a nobler field for the exercise of Christian benevolence never presented itself to Christian exertion; a field, distinguished by features peculiar to itself; at once claiming our profoundest sympathy for the millions of our race, who have sunk into the grossest ignorance and superstition that ever degraded human nature; exciting our astonishment at the ruins of intellectual wealth and grandeur that every where present themselves, deep and deplorable as are the poverty and littleness, in which all are now steeped; and encouraging the most sanguine hopes, that there yet lurk in the soil the seeds which, under proper and judicious culture, are speedily to spring up into the hardy plants of Religion and Virtue.

In this truly inviting field to Christian exertion, the School and Mission of the General Assembly of the Church of Scotland has been labouring for several years; and it is now proposed by the writer of these remarks, to look back upon the past history of this Institution; to trace its origin and progress;

and to contrast the state of that part of the native population of India, which has felt the benefit of its labours, in regard to the wants, which it is its object to supply, as this was found at the commencement of its progress, and as it presents itself at this moment. In such a view, it is presumed, that there will be found much to reward the Church of Scotland for her past labours, and to encourage her to still greater and greater exertions, while the lapse of more than twelve years, since the origin of the Mission, will surely shield its annalist from the charge of running before experience, either in seeking the meed of approbation to the past, or auguring the most gratifying success to its future labours. He will not now be accused, with any colour of justice, of being too hasty in putting forth claims to further encouragement, founded on actually tried and realized advantages. and if he can only succeed, as he trusts he will, in bringing under notice the general view, which may now so properly be afforded, he feels assured, that he shall not fail to promote the great object, which the Church of Scotland has in contemplation, and which has already received so marked and encouraging a reception from the Christian world. The deep interest which the Church and country have hitherto taken in this subject, tells him that his attempt, in this manner to do this great cause some service, will, at least, be favourably received. and if he should sometimes appear as

much in the light of the advocate, pleading for the School and Mission of the General Assembly, as in that of the annalist, narrating its occurrences, he fears not being accused, under all the circumstances in which he stands, of placing himself in a position, in which he has not earned some little title to be found. He ventures to persuade himself, that there will not be found a single reader of these remarks, who will not excuse some little feeling of exultation, on the part of one, who, at the distance of so many years, can reflect, that it fell to his lot to be among the first, to call the attention of the Church of Scotland to the field, which was then opening for those exertions, that are now ripening into fruits so truly gratifying.

CHAPTER I.

RISE, PROGRESS, AND STATE OF THE GENERAL ASSEMBLY'S SCHOOL AND MISSION.

Progress of Nations towards Improvement—Moral and Religious Amelioration of British India—Encouragements to this—Combined and General View of these—Origin of the Mission—Spirit of Inquiry, and desire of Improvement, among the Natives of India—Position of the Church of Scotland towards India—Example of the Church of England in India—Dr Inglis—His Exertions in Establishing the Mission—Assistance given him by the Board of Control—The Earl of Haddington—His Services to the Cause of Native Education in India—Mr Charles Grant—Sir Henry Moncreiff—Rivalry of the Churches of England and Scotland Established in India—Dr Duff—Happy selection of the first Missionary—Testimony to his Talents, Piety, and Zeal—Extension of the Scheme to Bombay and Madras—Dr Wilson—His eminent Qualifications—Prudence and Firmness of the Missionaries—Successful Exertions of other Religious Bodies—Pre-eminence of the Assembly's Institution—Corresponding Board at Calcutta—Mr Charles—Presbyteries in India—Important Duties of—Female Education—Progress of—Serampore College—Its Claims and Objects—Bishop's College—Hindu College—Its great Defects—Branch School Establishments—Home Committee—Dr Brunton—Harmony of the Church in Support of the Mission

It is a fact thrust upon our observation, to whatever page we turn in the history of human improvement,

that nations never stand still in their career. They are found either advancing to greater and greater degrees of power and civilization, or receding farther and farther from the wealth and splendour, which they may have once attained. This progress may, indeed, be in general so gradual, as to be but little noticed; yet still are there periods in the history of the world, distinguished by singularly-marked and fretful fits of inquietude, portending much of weal or woe to the human race. It is readily admitted, that these periods are sometimes found lending but a feeble hand, in helping the world either backward or forward, as it may be, in its course. The fever rages for a while; the crisis, or something that is taken for it, at length approaches, and the patient returns, after all, to much the same state, in which the convulsion found him. Undoubtedly we live in one of those eras of "agitation;" the very term has become familiar in our mouths as household words, and if, in regard to many of those projects, that are now frightening our little world from its propriety, we may anticipate, as we desire, a return to the same state of health, which they may have for a time disturbed, there are others, from which every lover of his species must augur, as he must fondly seek, a very different result.

Every one must have observed, how thoroughly the Church, and the people of Scotland, have thrown

themselves into that part of the tide of agitation, which is directed to the moral and religious amelioration of India,—a project the most truly philanthropic in itself, and, if achieved, the most certain to produce fruits, over which humanity and Christianity will equally rejoice. Deeply, therefore, must the friend of mankind grieve, were he compelled, in this case, to accompany the reasoner from analogy, when he warns us, that the fever for religious reformation, however ardent, will in due time subside, as previous intoxications have at length sobered down to utter indifference to all, that seemed, at one time, to engage and to absorb every faculty. But if it can be shown, as it is hoped it will, that in this instance every thing like apprehension of the unfortunate result, to which the reasoner from analogy points, must be dissipated in a regard to the happy circumstances, under which the attempt to instruct the heathen world of India is at length being made, the strongest encouragement will be found to persevere in the course of Christian agitation, on which the Church is now entering.

It is believed that there are few, who have taken an interest in the welfare of *British India*, who can be altogether ignorant of the peculiar encouragements, that surround the endeavours of the Church of Scotland to enlighten the natives of that country. These have hitherto been placed before the Christian world, separately as they have arisen, and pre-

from being known, at an earlier period, as an instrument of promoting missionary objects. The movement, while it was one of duty, was also one to be guided by judgment and discretion as to the means to be employed, and the time best fitted for calling these means into action : And it is surely pertinent to observe, that while the Church was standing aloof, as a body, from taking a part in this holy warfare, her members had, individually, the most ample opportunities of pressing into its ranks, under other and most honourable banners ; and they were not backward in many instances in availing themselves of this opportunity. But whether the Church of Scotland is to be acquitted or not, of having been criminally tardy in taking the field, it is of great and obvious importance, in coming to a sound view of the subject, to look back upon the circumstances, which did, at length, induce the movement, that has been so steadily progressive, and which, under Providence, promises to be so eminently productive of good fruits.

And, first, in regard to her own position, as a Church, a very material change had taken place ;—a change giving her a position and an interest in the remote regions of India, which she never before possessed. An ecclesiastical connection with that country had been created, under the act of the Court of Directors of the Honourable East India

Company, and the act of the General Assembly of the Church of Scotland of May 1814, which extended a branch of that Church to British India, and it was obvious to every one, that by these measures, a 'vantage ground, from which to attempt the conversion of its natives to Christianity, might be gained. Fortunately, there were found in the Church, in those days, men, who were not the less ardent in improving the events of Providence, which might appear to their judgment, as specially calling forth their energies, that they had, perhaps, incurred from their more zealous brethren, the reproach of having been lukewarm in missionary concerns. And so soon as the ecclesiastical establishment, which was more particularly erected for the benefit of our own countrymen in the East, who were of the Presbyterian persuasion, had been finally settled and consolidated, the wants of the native population, among whom it was planted, were not overlooked. The subject of carrying the gospel to the heathen world was brought before the General Assembly in 1824, in various overtures from the Presbyteries of the Church, and in a memorial from the writer of these remarks, the attention of the Assembly was specially directed to British India, as a most inviting and encouraging field of labour.* A committee was appointed to carry the great object in view into effect, and a Pastoral Letter was ad-

dressed to the People of Scotland, which found a ready and a cheerful response over the country.*

It is also to be kept in mind, that by this time a noble example had been set by the sister establishment of the Church of England in India; and that already the banks of the Ganges beheld a magnificent structure raised by her piety, and ready to take advantage of the growing desire of knowledge among the natives, and to turn it into the channel of pure and undefiled religion. Such an example, so worthy of imitation by the Church of Scotland, was not lost upon the Fathers of her Indian Mission.

The writer of these remarks need not recall to the recollection of the Christian reader the indefatigable labours, in this cause, of the most distinguished of these Fathers, and one of the brightest ornaments of the Church of Scotland. Nor need he speak of the delight, with which the heart of this good man would have overflowed, had he lived to witness all the success, that this day marks the progress of an Institution, to which every energy of his powerful mind was devoted, and to learn that a fabric, rivaling BISHOP'S COLLEGE in the splendour of its structure, and striving to out-do it, if that were possible, in the range of its Christian usefulness, had been added by the Church of Scotland to the palaces and colleges, that now adorn the capital of India. The labours of the late Dr INGLIS in the cause of NATIVE EDUCATION in India,

will never be forgotten by the Church of Scotland; nor cease to be appreciated with thankful hearts by the thousands of our heathen brethren in India, who are already reaping their fruits; and they require no notice from any one, to bring them to the recollection of a grateful and applauding country.

It may, however, be permitted, in a sketch like the present, to speak of the valuable services, which were rendered to the object in view, by those who were at that time at the head of Indian affairs in this country; and the writer is able to do so from personal experience of the encouragement given to it by the then Board of Control. For this encouragement the cause of NATIVE EDUCATION in India was mainly indebted to the zealous exertions of Lord Binning, now the Earl of Haddington, and then a member of that Board. His Lordship still lives to witness the happy fruits of the kind and ready assistance, which he gave to Dr Inglis, in all the measures which that distinguished individual pointed out; and which he wisely judged would be the more likely to promote their great object, that they were adopted by the Church, with the full and hearty concurrence of the Indian authorities. Striving, as the Earl of Haddington is now doing, to uphold the Church of Scotland, and to enlarge her influence and usefulness at home, it must be to him a source of pleasing reflection, that he has contributed to plant that Church, in all her purity of doctrine and simplicity

of worship, in a far distant land ; where even already her educational institutions are taking root , and promising, under a kind Providence, one day richly to repay the labours, which the good and pious among her sons, whether they are found under the coronet of the peer, or the simple garb of the peasant, have taken a pleasure and a pride in promoting

Nor can the writer omit noticing in this place, the hearty assistance given, at this particular stage, to the Indian Scheme of the Church of Scotland, by the late Mr GRANT, the father of the present Lord Glenelg. The attention of this highly influential individual was drawn to the desire of the Church of Scotland to follow the example of the Church of England in India, and to aid her in the truly Christian object which she had in view, by the late Sir HENRY MONCREIFF, who himself took the warmest interest in bringing the projected measure to perfection , and whose approbation, it need not be added, left not a doubt as to the Christianity of the principle in which it originated, and the judiciousness of the means, by which it was proposed to work out this principle

The truly Christian rivalry between the churches, simultaneously established in British India, in promoting the cause of NATIVE EDUCATION, and to which allusion has already been made, was the more gratifying, that it succeeded a state of doubt and controversy, as to the ecclesiastical privileges per-

taining to each, which had for a time disturbed the peace and harmony, that ought always to have distinguished these bodies, and had no doubt interfered with that happy co operation, which they now display in every thing having in view the moral and religious improvement of the millions, among whom Providence has planted them. It is, indeed, not without a feeling of strong surprise, almost of incredulity itself, that we look back upon a day, when it excited a keen and angry discussion among Christians in India, whether the Scotch church at Calcutta should be decorated by a steeple, and when the claim of having the civil contract of marriage, sanctioned by the religious rites of their own church, was attempted to be withheld from Presbyterians. Both Establishments were then new, and many things regarding them had been left loose and undefined by the authorities at home. It is, therefore, perhaps the less remarkable that disputes should have arisen,—dispute, which have long ago merged in a common, and equally zealous and sincere desire, to render the footing, which they have found in India, subservient to the best and holiest of purposes.*

The occurrences, which have now been spoken of, as affording so many and obvious encouragements to the Church of Scotland, in the great object which was then contemplated, took place before the sub-

ject was formally submitted to that Church in 1824, and are consequently less known to the Christian public. But it is not less due to remember the services, which paved the way for its introduction into the General Assembly, that they form no part of the ecclesiastical record of transactions, and it is with pleasure, that the writer of these remarks avails himself of the opportunity, even at this late time of day, to bear his humble testimony to these services. Engaged as he was, from his official situation, and from the part which he took in urging on the Church the measure at length adopted, he had ample occasion to know, and to appreciate their value. They enabled the founders of the Mission to start, when they did, with a confidence which has not been disappointed, for they felt the ground the firmer under them, that they were encouraged to occupy it by men, who had the best means of judging of the good policy of the undertaking, as regarded the anomalous tenure of the British power in India, and the probability of ultimate success, as it was likely to be affected by the character and condition of those, who were to be the subjects of this great Christian experiment. The propriety of occupying the ground of previous approbation, in quarters so influential and enlightened, if at all possible to be reached, was the more apparent, that Christian bodies, who had gone forth in the field of missionary exertion in India, had more than once encountered the disapprobation of

its local authorities, as endangering by their conduct, the peace and security of our power in that country. The preliminary steps to which allusion has been made, assisted to guard the Scheme of the Church of Scotland, when afterwards matured, against the risk of a similar reception; and from its very commencement it has been regarded both by the governments abroad, and by the natives, as a Scheme so far sanctioned by the authorities at home; an advantage, which all who know any thing of the prejudices prevailing in India, will be at no loss to appreciate. Hence it is, in some measure, that the Assembly's Institution, regarded as a missionary undertaking, has been viewed with so much respect by the native population, while the countenance of the local authorities, carefully confined within the limits demanded by the pledges given to our native subjects, has become more and more openly afforded to it. It has been held forth by one Governor-General,* and that in the most marked and honourable manner, as an example to all other Christian bodies having the same great object in view; and its public examinations have been attended by another,† and now receive openly that countenance and encouragement from the head of the government, which are the less liable to misapprehension by the natives, while they cannot be the less gratifying to the friends

* Lord WILLIAM BENTINCK.

† Lord AUCKLAND.

of the Institution, that they were withheld until its claims, founded on the judicious system pursued, and the success attending this system, became too strong to be overlooked. It is, indeed, worthy of observation, that the attendance of the Governor General, at the public examinations of this avowedly Christian Institution, was not given until the desire of the natives, who had sent their children to receive their education within its walls, had reached his knowledge, in a manner admitting of no doubt, that such attendance might be afforded, equally with a regard to sound policy and pledged faith, and with eminent advantage to the Institution.

It was obvious from the beginning, how much of the success of the projected Scheme must depend, under Providence, on the person first selected to be placed at the head of the Institution, and the Committee of the General Assembly were singularly fortunate, in meeting with the reverend gentleman on whom this distinction was conferred. In Dr DUFF were eminently concentrated all the qualifications for the important office, which he was destined to fill. The remarkable incidents of his voyage to India, when he encountered shipwreck on a barren island on the coast of Africa, furnished an occasion for making more fully known the ardent piety, which has always held so prominent a place in the character of this distinguished missionary and from the day, on which he set his foot on the shores of India,

until the hour when bad health, and a constitution truly shattered in the cause, to which he had devoted himself, compelled him again to return to his native country, the indefatigable zeal, which he displayed in the establishment and progress of the Mission, was the theme of universal praise. The judgment with which this zeal was tempered, the kindness, with which every approach to the objects of his labours was made, the integrity and boldness, with which the cause of Christian education was advocated, the firmness, with which the assaults of its enemies were met, and the singleness of heart and purpose, which pervaded all Dr Duff's conduct, were not less the subjects of general attention and applause. The services of this distinguished advocate of Christianity among the heathen of India, since he revisited Scotland, are well known, and the obligations, under which he has laid the church by these services, cannot be too highly appreciated. But to his labours during the few years he was able to remain in India the writer of these remarks can bear an ample, as he does a most willing and cheerful testimony. Dr Duff unquestionably gave to the Institution of the General Assembly at Calcutta, a stimulus and an energy, which yet serve to sustain it in all the vigour and efficacy, which under his able and worthy coadjutors it still displays. His success at the capital excited that spirit of emulation at the other Presidencies of India, which is now result

gree peculiar to itself. It is the aim of all these associations to convince the Hindu of the degrading ignorance, into which superstition has plunged him, and the demoralizing influence of the idolatry in which he is immersed, and in doing this there certainly mingles, in the labours of the Church of Scotland's missionaries, less of that asperity towards the creed which is to be subverted, than the natives have hitherto witnessed, while at the same time not a doubt can rest on the sincerity, and ardent faith of the teachers, in the truth and infinite superiority of that, which they seek to substitute in its place. In one word, and in all the sincerity of truth, it may be averred, that in the work of native conversion, as it is conducted through the medium of the General Assembly's Institution, there has from the beginning been so much of the charity of Christianity enlisted, as to engage the hearts and affections of those, who are to be instructed, to a greater degree, than under any formerly tried system, while there runs through the whole, as we shall soon see, an appeal to their intellectual faculties, which, it may surely be said without offence to any well meaning Christian, is gratifying to the pride of the natives, and on that account not the less likely to obtain their attention. Nor will this appeal be regarded by any as misplaced, who keep in mind the class of natives with whom, at the very outset, the missionaries of the Church of Scotland came into contact, and through

whom they have been enabled to make the impression they are now doing, on the less instructed sections of the native population of India

It was found, soon after the commencement of the Mission, that the management of its pecuniary affairs abroad was uncongenial with the habits of the good men, who undertook its more important duties, and calculated both to perplex their minds, and to interfere with the full efficiency of their labours. The acute and discerning mind of Dr Inglis suggested a remedy for this inconvenience, possessing the advantage of not only relieving the Missionaries from a task that was irksome, but enlisting, in the good cause of NATIVE EDUCATION, the pious and influential among our countrymen in the East. And, relying on the ready acquiescence of those, who should be requested to become its members, a *Corresponding Board*, for the management of the pecuniary concerns of the Mission, was erected at Calcutta, and, as anticipated by the committee at home, the gentlemen solicited to form it, undertook the office with the greatest readiness. It was not without its effect on native sentiment, that the first chairman of this Board was a gentleman, holding, at the time, the high office of Judge in the Sudder Dewanee and Nizamat Adawlut Courts, and that another member filled the situation of Chief Magistrate of the town of Calcutta. And

the complacency, with which this junction of offices was regarded by the native population, bespoke in very strong language the change, that had come over public opinion, on the subject of officers of government taking a part in schemes, having directly in view conversion to Christianity. The duties of this Board have been ably and zealously performed, and the services of its pious and excellent secretary, the Rev. Mr CHARLES, the senior minister of St Andrew's Church, are well known to, and duly appreciated by the friends of the Mission. Moreover, by separating the management of the money concerns from the discharge of the missionary duties, the occurrence of such unfortunate collisions between the bodies at home and abroad, as had arisen between the Baptist Society of England, and their Mission at Serampore, has been provided against; and the scandal and detriment to the good cause, resulting from such collisions, effectually obviated.

But by far the most important step, taken in regard to her Indian Mission, has been the establishment of PRESBYTERIES in India, vested with the power of licensing native youth to preach the doctrines of Christianity to their countrymen, under the authority of the Church of Scotland. The progress of many of the young natives, receiving their education at the Assembly's Institution, in a knowledge of the evidences and doctrines of Christianity, and the manifestation, on the part of some of them, of a desire to be-

come themselves instruments of still farther diffusing this knowledge among their countrymen, pointed to the approach of a period, when more effectual means to render this desire available, must be placed in the hands of the branch of the Church of Scotland in India. Hitherto this church possessed no powers, such as are known to Presbyteries at home, except, indeed, the right of being represented in the General Assembly; and had no right to license or ordain preachers to go forth under her authority, teaching and instructing the natives. In this respect the *Presbyterian establishment in India* had laboured under a disadvantage unknown to the Episcopalian, which necessarily contained within itself, in the person of the bishop, the powers which the General Assembly had not seen fit to bestow on the Scottish clergy, when it granted an ecclesiastical charter to the Indian Church in 1814. Until, however, a presbyterial body, having power to *license* and *ordain*, should be erected, it was plain, that as an instrument of propagating a knowledge of Christianity, through the means of native preachers and clergymen, the Church of Scotland, as well as her Mission, was less potent for good. At length, in 1834, this subject was brought before the General Assembly by the writer of these remarks; and after some discussion a Presbytery was erected at Calcutta, consisting of the two clergymen of the Establishment, with the ordained ministers of the Mission, *ex officiis*, and two

ruling elders, chosen annually by the kirk session of St Andrew's Church from among their own number • The very proper caution, with which the Church has all along legislated in carrying forward her Indian Scheme, was evidenced on this occasion, when it was not without some opposition, and considerable modification, that the plan suggested was adopted The grounds, on which the measure rested, are fully set forth in a memorial presented to the government of Bengal by Dr Bryce, on his return to his duty at Calcutta, after the rising of the Assembly of 1834 † The Presbytery thus erected at Calcutta was at once formally and officially recognized by the supreme government, and so satisfied did the Church at home become of the expediency of this change in the ecclesiastical condition of the Church in India, and this enlargement of her powers, that Presbyteries exactly on the same plan, and similarly constituted as that of Calcutta, have since been erected at the Presidencies of Madras and Bombay

The erection of a Presbytery, at each of the Presidencies, is opening the way to an essential change, now contemplated, in the constitution of the Scottish Church in India By the original charter granted in 1814, the right of electing representatives to sit, vote, and deliberate in the General As-

• Appendix E

† Appendix x P

assemblies of the Church of Scotland, is vested in the Kirk-Sessions of the Churches at the several Presidencies, who are left to concur in any manner most convenient, in exercising this privilege. The practice since 1815 has been for the Kirk Sessions to take the nomination in turn, and the most perfect harmony has all along subsisted between them. The establishment of Presbyteries, to whom the right of electing the delegates may be transferred, will remove the anomaly of a Kirk Session being represented in the General Assembly, and will more and more assimilate the ecclesiastical constitution of the Church in India, to that of the Church at home. To the Mission this measure will prove obviously beneficial, as bringing it into still closer contact with the national Establishment, and placing within its reach the aid, which, on emergencies that may occur, may be required from the collective wisdom of the Church. The progress of the Mission at the Presidencies of Madras and Bombay, and the probably near employment of the power of licensing native youth, to preach the gospel to their countrymen, which is now vested in them, are giving to the churches at these Presidencies, a weight of duty and importance of character, well entitling them to a separate representation in the General Assembly, a claim, which the Church at Calcutta has, for some time past, possessed, and which has already been urged. By the adoption of this measure, the pro-

gress, and the wants as they arise, of the Assembly's Institution over all India, will be brought within the knowledge of the Church in a manner the most constitutional; and the labours of the Committee on Indian Missions greatly aided, and facilitated by the information communicated from time to time, through the representatives of the Indian Presbyteries. Abroad, the character of the School and Mission will be distinctly held up as Christian; while in the constitution of the Presbyteries, where laymen of influence and intelligence are introduced, a security will be obtained, that in conducting that branch of the Institution, which bears more directly upon the religious instruction of the natives, the warmest zeal, that might arise in the more ardent breasts of the clerical members, will always be tempered by the judgment and discretion of the lay-elders of the Presbytery.

Nor ought it to be overlooked, that by the proposed change in the ecclesiastical constitution of the Indian Churches, conducted as it ought to be, according to the strictest laws of the Church, the doubts that were once started, as to the validity and legality of the position, which they have hitherto held, will be removed. These doubts are founded on the charter of 1814, having been granted by the General Assembly of that year of its own authority, without having been transmitted to Presbyteries in terms of what is called the *Barrier-Act*; and al-

though upon a vote in the Assembly 1821, the right of the Indian Churches to be represented in the Assembly was sustained, and has hitherto been respected, yet keeping in mind, that any thing tending to weaken the relations, subsisting between the Church in India, and the parent establishment at home, must now necessarily bear upon the success and efficiency of the Assembly's Educational Institutions in the East, the expediency of shutting the door against the risk of such occurrences in future, as took place in 1821, will not be controverted.

One of the first duties, which it has fallen to the Indian Presbyteries to discharge, has been to lay down the course of Theological Education, that shall be required in native youth, aspiring to the *status* of Preachers under the authority of the Church of Scotland. The subject is, at this moment, under the consideration of these Presbyteries, and it will probably become the province of the next General Assembly, to sanction by its authority the plan, that may be suggested by the Church in India, evidently the best qualified in the first instance, to point out the proper course to be pursued. It is needless to dwell upon the necessity of adopting some regularly defined course of theological education, or to point out the manifold advantages that must result from the measure. If a DIVINITY HALL, as now proposed, be added to the machinery, already in

operation at the Assembly & Institution in India, its door must be guarded with the same caution, as are those of similar provisions at home, subject, of course, to such modification, as local circumstances may demand

The extension of the Assembly's Scheme to the Presidencies of Madras and Bombay, the increase in the Missionaries employed in India from one solitary labourer—but that labourer how powerful and ardent! to no fewer than eight, worthy of taking their place with Dr DUFF, the enlarged and enlarging attendance of native youth, nearly reaching a thousand at the Institution at Calcutta alone, and the now constituted co-operation between the *Church and the Mission in India*, in the higher department of theological education, are circumstances which speak most encouragingly of the progress hitherto made by the Institution abroad. The nobly sustained liberality of the people of Scotland, in supplying funds, in order to carry forward the great work, bears testimony to the interest in its success continuing unabated at home, and as this liberality results in still more gratifying fruits abroad the interest from which it flows will extend still more widely over the country, and the Church. Hitherto operations have been chiefly confined to the Presidencies in India, although in one or two distinguished instances native liberality has enabled the Institution at Calcutta, to establish branches at a distance from

the capital * But measures have even already been taken to provide for the demands for NATIVE EDUCATION at the larger stations in the interior, where Christian support and countenance can be relied on ; and the union of this object, with that of affording the members of the Church of Scotland, resident at those stations, the means of worshipping according to the forms, to which they are attached, promises the same ecclesiastical assistance and superintendence, which at the Presidencies have been found so valuable

Were the labours of the Assembly's Institution confined to bestowing a mere elementary education on the children and youth, who are brought within its walls, they would scarcely be felt in their effects on the great mass of ignorance, and moral and religious demoralization, which they are endeavouring to remove ; and it might even be problematical, how far they would deserve the commendation they are receiving, if they generated wants and desires, which there was no prospect of being satisfied. Much must obviously depend on the policy pursued by the government of India, in rendering the rewards of this education commensurate with its value, but the Institution itself, it must be remembered, is less an *elementary*, than a *NORMAL*

SCHOOL; and the sending forth Schoolmasters rather than scholars, in the ordinary acceptation of the word, is its great object. It is when considered in this light, that all the importance of the Assembly's Institution can be seen, and, when so regarded, it is impossible too highly to rate its value. Whatever may ultimately be the measures, taken by the Indian government, with the view of conferring the blessings of education on their native subjects, whether, for this purpose, a new secretarial department may be instituted, or a Board of Education appointed abroad, or a ministry of public instruction organized at home, the Christian Institutions already in operation in India may obviously be rendered the most useful auxiliaries, and none more so, than that of the General Assembly. It is hoped the day is not far distant, when the Indian governments will avail themselves of such aid, as are now presented in promoting all the best interests of their subjects, and it cannot be otherwise than regarded, as a bountiful provision of Providence, that in this undertaking they should be able to command the labours of such a Church as that of Scotland, where the best securities, that can be desired, are afforded, that the native instruments, whom they may ultimately employ, and disperse over their wide extended dominions, shall have received a sound religious education under teachers, who are themselves profoundly versed in literature, and for whose quali-

fications, and unremitted zeal and diligence, there is the high guarantee of that Church's selection in the first instance, and continued control in the second

As it is not easy to estimate the advantages of improving the female condition and character in India, so there are no benefactors of the native population, more truly deserving of encouragement than those, who are devoting themselves to this department. In proportion as the task is difficult, ought the support of those, who undertake it to be warm and liberal. And so obviously linked together are the labours of those, who, like the Missionaries, seek the good of the male portion of India's tribes with the still more arduous duties of raising their females in the scale of civilization and comfort, that they will necessarily proceed, if not *pari passu*, at least so far in useful companionship, as mutually to aid and encourage each other. In this point of view, FEMALE EDUCATION undoubtedly ranks among the very important of Missionary labours, and it must be highly gratifying to the Christian public, to observe the zeal with which, under the auspices of the Assembly's Institution, it is now prosecuting in India. When the attempt was first made at Calcutta by Mrs WILSON, a lady of distinguished zeal and piety, and afterwards under the superintendence of the Church Missionary Society, it was warmly countenanced by all the influen-

tural ladies at that Presidency, and since that period, the progress of the *Female Education Society* then formed for its prosecution, has been as encouraging as could have been anticipated. The labours of this Society, and of others having the same object, have proceeded with the greater vigour, on its being happily found, that the condescension, with which this object has been regarded by Christian ladies of the highest rank in India, and their readiness to patronise the education of the female children of the poorest Hindu, were the subjects of general and mutual congratulation in quarters, where it was feared, would have been offered to it the greatest opposition, as violating all the prejudices, in which the natives are brought up.

On the western side of India, Female Education is receiving, as it deserves, much of the attention of the General Assembly's School and Mission, and is commencing under its auspices at Bombay, amidst peculiarly fortunate circumstances. Considerable progress had been made in this particular path of benevolence by the late Mrs Wilson, whose name and memory well deserve a place in the annals of Christian progress in the East, and the labours of Dr Wilson himself in carrying on, what had been so zealously commenced by his deceased partner in life, promise in aid to the female teachers, who have been sent by the Assembly's Committee at home to supply the place, and prosecute the truly benevo-

lent labours of the late Mrs Wilson, which cannot fail to conduct to the happiest results. We must not, indeed, look for any very rapid fruits springing from the good seed, that is now sowing in this particular department of native improvement. The difficulties attending Female Education, in such countries as India, are undoubtedly great, and until we shall have made some considerable impression, in imparting knowledge to the male portion of its population, there is the less encouraging prospect of success. But the benefits to the interests of civilization, to be derived from so desirable a revolution, are too obvious to require illustration. While some isolated parts of the great continent of Hindostan may afford exception to the general rule, and some extraordinary pages in its history may speak of the female sex standing forward, even in public affairs, distinguished alike for talent and firmness of character, the general condition of the sex is that of an indolence, and ignorance the most deplorable—the natural consequences of the utter seclusion, to which they are condemned, when any way raised above the very lowest ranks of life. To prepare the food, necessary for their support—and this, too, a process of the simplest kind—may be regarded as the most active of their humbler labours, and to engage in the most frivolous employments, or in still more criminal indulgences constitutes all the activity

of body or mind, of which even the higher classes have any conception. Yet, of necessity, in almost every rank of life, the care of the children, in early years, is confided to the females, and these, utterly untaught, and unable, in almost all cases, either to read or write, it will be easily imagined, how much their present state of ignorance and debasing indolence must impede the improvement of the unhappy youth, who in infancy have been entrusted to such care. Where these youths chance to be the children of Rājās, and the heirs to their honours and dominions, they are exposed to a peculiarly pestilential influence in the *Zenanas* of these chiefs, where all the worst passions, that can occupy the female breast, are congregated together, and from which but too frequently emanate crimes of the most deadly hue. When, indeed, we look to the school, in which a young prince of Hindostan receives his education we cease to wonder, that his character should betray all that is disgraceful and degrading to humanity, and we can be at no loss, to form a pretty correct notion of the state of those tribes, who have the misfortune to call themselves his subjects. It is in vain to look for either the moral or political regeneration of these provinces, until the *Zenana* has ceased to be the instructor of their Rājās, and the British Government could not better employ the influence, which it is obtaining in these

countries, than in making it a condition in every treaty of protection, that the children of the reigning Rājā shall no longer be brought up behind the *jurdah*

The Church of Scotland does not claim the honour of having been the first great Christian body, devising means for the more direct and efficient education of native youth, with a view to ultimate employment in the Christian ministry. To this particular department, the pious and excellent missionaries at Serampore had devoted their attention, before the General Assembly's Institution had arisen, and were no doubt led to the measure by similar considerations and encouragement, arising out of the progress of native youth in profane literature, and the desire of instruction, evinced by many, in the nobler science of Religion. It had also become apparent to them, how little could be effected by any European instruments, in a field so vast and extensive as that which lay before them, while, on the other hand, aided by a well educated and pious class of native preachers, the benefits within their reach seemed incalculable. With the view, therefore, of more effectually reaching these benefits, they established the large and splendid College at Serampore, which has now become known so favourably in the Christian world. Although on its first erection, this Institution partook chiefly of the nature of a school or university for general and

classical education it soon came to be represented and regarded as a divinity hall for the education of native Christian youth, with a view to their employment in the ministry. Its theological aspect, we are told has not deterred the Brahmins themselves from entering it for instruction and several are to be found at all times studying within its walls. They are the less scrupulous about entering it than it is a part of the system of discipline enjoined not in any manner to interfere with the caste of the scholar. He is allowed to observe all its niceties, or to dispense with them as he thinks proper, and it is not perhaps easy to devise a more effectual means of convincing him of the unnatural irksomeness of its restraints. Native Christian youth are, however, considered forming the principal strength of the College. Since its establishment, the study of Chemistry and the delivering of Chemical and Philosophical Lectures, have formed a considerable part of its curriculum, and the missionaries look forward not without good ground, to the prosecution of these sciences, and an acquaintance with chemical phenomena, as a likely means of dispelling popular illusion and in this manner shaking the foundation and weakening the influence of superstition. The instruction in such sciences as Chemistry, Natural History, Natural Philosophy, Astronomy &c., which is given in the divinity hall at Serampore forms a part of the ordinary course of education in the Ge-

neral Assembly's School, and the proficiency made by the pupil particularly in Astronomy, Geography, and Geometry, has been every way highly creditable to the teachers. The want of an efficient apparatus has hitherto prevented the same proficiency being attained in Chemistry and Natural Philosophy, a defect which, it is hoped, will speedily be supplied, as every one must agree, with the Serampore missionaries that instruction in the science, which by open the laws of nature, and explain the phenomena of the universe, is admirably adapted to dispel the dreams and errors of superstition.

Allusion has already been made to BISHOP'S COLLEGE as an Institution peculiarly devoted to the moral and religious reformation of India, before the Church of Scotland had taken the field. It owed its birth to the zeal and piety of the late Dr MIDDLTON, the first Bishop of Calcutta, and is a monument of his truly Christian benevolence, that will perpetuate the name and memory of this excellent prelate in the East. The education of Christian youth in sacred knowledge, in sound learning, in the principal languages used in the country, and in habits of piety and devotion that they may be qualified to preach among the heathen, are the principal objects which this College has in view. The countenance which it has received from the Church of England at home, has been truly munificent, and the liberal funds that have been provided have en-

abled it to support a Principal and two Professors from the English Universities. Scholarships have been founded by the societies in England, connected with the Established Church, some for the education of missionaries, properly so called, and some for that of schoolmasters. Theological Fellowships have also been endowed by the Society for Promoting Christian Knowledge, and called by the name of the venerated founder. The buildings erected for its reception on the banks of the Hooghly, attract the attention of every one passing to the capital, and guarding as it were, the portal of the city of palace, their calm and academic character gives a tinge of sacredness to the feelings on entering the territories of the Company, which is pleasing to the Christian mind, and calculated to inspire a lively hope, that the gospel is at length to reign triumphant, where superstition has so long held her unrelenting sway.

The HINDU COLLEGE deserves particular attention from the judicious arrangement by which its objects have hitherto been worked out, the liberal support it has received from Government, and the very sensible effects, which it is producing on the hitherto received and venerated system of superstition. Its distinguishing character is that of bestowing instruction in all the branches of science and literature, known in the Western world, altogether apart and separate from a religious foundation. And hence

out supplying any other creed in its place, and in this consists its great and radical error, while the great danger with which it would be accompanied, in the absence of such countervailing Institutions as that of the General Assembly, must be obvious to all who rightly apprehend the only basis on which human society, and individual happiness, can be safely placed. The exclusion of instruction in the great science of Religion is a provision founded on the narrowest views of human nature, and even already symptoms far from unequivocal are appearing that this defect in the *Hindu College* must in time be remedied, and that to the study of History, Philosophy, Astronomy, &c, instruction in the great and all important matter of Religion must yet be afforded within its walls.

Although less within the scope of the writer of these remarks, it would be leaving the present sketch of NATIVE EDUCATION incomplete, were he altogether to omit noticing in this place what has been done directly by the supreme government through the instrumentality of its *Committee of General Instruction*. Very considerable funds are placed at the disposal of this Committee for some time after its institution its labours were presided over by the late Mr HARRINGTON, of distinguished reputation as the friend and patron of every measure promising the amelioration of the native condition, but it lies

under the deepest debt of gratitude to the able and indefatigable Secretary, who long conducted and managed its details—the present learned Professor of Sanscrit in the University of Oxford. It is no part of this Committee's duty to afford instruction in the great science of Religion, and in this respect, we think it radically defective as an instrument of native amelioration. Its labours are confined to purely secular branches of study; and its progress in pursuing them at the principal colleges that partake of its bounty at Calcutta and in the province, will be found detailed in the Appendix,* in an extract from the proceedings of Government in 1827. Since that period, the Committee have gone on unremittingly in the prosecution of its labours.

In the brief sketch which has now been given, it has been attempted to do justice to the labours of the Assembly's Missionaries abroad, and to bear testimony to the zeal, judgment, and discretion, which have hitherto distinguished them in the discharge of their most important and arduous duties. The labours of the Assembly's Committee at home are not to be overlooked. At an early period of these labours, this Committee was deprived of the services of Dr INGLIS, who had devoted every energy of his powerful and enlightened mind to the promo-

tion of Christian Education in India; and who took a pride in its prosperity, which he sought not to conceal; and which, in him, gave proof how thoroughly the Scheme, of which he was the most distinguished founder, had occupied his whole heart. But it is the high privilege and happiness of such gifted men, as the father of the Indian Mission, to run round them, while alive, the compeers that are to supply their place, when they themselves are summoned from the scene, and in the Reverend Dr BRUTTON, the present Convener of the Committee on Indian Missions, and his zealous and worthy coadjutors, the Church of Scotland can boast of instruments, every way able to conduct her Indian Scheme, under a kind Providence, to honour and success. It is characteristic of this Committee, that there mingles in it nothing of the contaminating spirit of party, or the narrow views of doctrinal bigotry. Men of all sides of the Church heartily concur in carrying forward, in the most harmonious concert, the great object in view, and the Church and country bear their testimony, in the support which they give to it, how much they approve and applaud the Catholic character of these labours. Attempts—and such have been made!—to represent this very character as a compromise of religious principle, have met the fate which they deserve. Arising, it is feared, in a spirit of envy and jealousy, they have sunk into the forgetfulness which they merited, and

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Local Features—Spirit of Inquiry, and desire of Improvement, among the Natives—Their ingenuous confessions and just appreciation of their condition—Insufficiency of the means of Education possessed by them—Movement among the better classes at Calcutta—Evidences of—Consequences—Mr Lushington's work on the Benevolent Institutions at Calcutta—Dr Bryce of the Scotch Church in India—His errors and misconceptions rectified—Assistance derived from Ram Mohun Roy—Presents Petition and Memorial to the General Assembly—Character and exertions of Ram Mohun Roy—His Progress towards an acquaintance with Christianity—Native Literary Society—Its objects and importance as encouraging Native Education.

THE circumstances, which contributed to encourage the Church of Scotland to attempt enlightening the natives of India, as these were found, 1 In the position of the Church herself, 2 In the friendly disposition of those who were at the head of Indian affairs at home, 3 In the singularly happy choice of the instruments employed abroad, and, 4 In the

if their appearance unhappily served, as it did, to embitter the last hours of the venerable clergyman, to whom the cause of NATIVE EDUCATION in India owes so much, they have ceased to disturb the peace, to alarm the fears, or excite the regret of the pious and excellent men, who now constitute the General Assembly's Committee

But the Scheme of the General Assembly is not more distinguished for its truly Catholic complexion, than by an accurate appreciation of the character and condition of the people of India, whose moral and religious improvement it has in view, and a judicious adaptation of the means employed to the attainment of this end. Its title to this tribute will it is believed, be made more manifest, as the peculiar features that distinguish the field, in which it labours, come to be developed.

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THE circumstances, which contributed to encourage the Church of Scotland to attempt enlightening the natives of India, as these were found, 1 In the position of the Church herself, 2 In the friendly disposition of those who were at the head of Indian affairs at home, 3 In the singularly happy choice of the instruments employed abroad, and, 4 In the

fortunate adaptation of the means to the end in view, have received that attention, to which they are entitled, and the way is opened to a more particular consideration of those features in the picture before us, which presented themselves on the intended stage of action itself, features of which advantage was then taken—wisely and happily as the result has already demonstrated, features, on which has been built, in fact, the goodly superstructure, now rising to view, and which are never to be overlooked, so long as our efforts are required, to carry it forward to still greater and greater perfection

It has already been stated, that when the countenance of the civil authorities and sanction of the Church were, at length, asked to the Scheme of NATIVE EDUCATION, its promoters rested with confidence on the fact, that a spirit of inquiry, and a desire of improvement in the Literature and Arts of the Western world, had been generated among the higher classes of the native population of India. The fact had become notorious to all, who lived, and looked around them, in that country. A new era was opening on the native world, and although many were found to prophesy for it a brief and transient career, the confidence of the founders of the General Assembly's Institution in the reality of this desire, their belief in the permanence and progressive increase of the movement, were powerfully strengthened by the ingenuous confessions

which accompanied its appearance. The marked inferiority of the present race of Hindus to tribes, that were once far behind them in knowledge and civilization, was acknowledged with a candour, not more encouraging than was the accurate and just appreciation of their former condition, then making by themselves. The one assured us of that feeling of want, without which knowledge cannot be sincerely desired, and relieved us from the apprehension, which a narrower acquaintance with the Hindu character had led many to entertain, that the subjects of the experiment might be too proud to receive, or to profit by our lessons. The other gave us a well grounded hope, that our scholars might be stimulated by the worthy ambition of reaching again the high eminence, on which their fathers once stood, in the science of the human mind, while it would be the duty of their new teachers, to direct their renovated energies in a path, unencumbered by all, that had ever led them astray from the ways of wisdom, properly so called.

The utter inefficiency of the means of promoting education, provided among and enjoyed by the natives themselves, had by this time become apparent, and was acknowledged by the warmest admirers of the Hindu character. Every village, indeed, could boast of its schoolmaster, and, so far as teaching to read and write, there was no great deficiency to be supplied at least in the lower provinces of Bengal, but

beyond the simplest rudiments of learning, there existed no means of carrying on the scholars, and any thing like progress in intellectual improvement was unknown. The political distractions of the country had long ago destroyed every vestige of those endowments, for the encouragement of literature, which once flourished among the Hindus, and the days had passed away, when private native munificence compensated for the decay of public support. The race of distinguished learned men, to whom in better times the natives flocked for instruction, had disappeared, and books had become as scarce as schoolmasters, trained to any thing beyond a knowledge of mere reading and writing, and casting accounts.

At the period to which reference is now had, a very marked and decided movement had taken place among the better classes of natives at the capital of India. So strong had become the desire to obtain the knowledge, which they were now persuaded, that their Christian masters were both able and willing to bestow upon them, that they began forming Literary Societies among themselves, for the express purpose of more easily reaching this knowledge. The phenomenon was too singular, and too pleasing, to escape the observation of the English public in India, and with that regard to all, that is truly generous and benevolent, which, it is hoped, will ever distinguish Englishmen in all parts of the world, the

most ready desire was evinced to assist the native gentlemen in the good object which they had in view. Private individuals entered into associations to aid them in the selection and purchase of books, and the government itself stepped forward, as has already been noticed, and appointed a "Committee of General Instruction," with ample funds at its command, still further to carry on the good work. The founders of the Assembly's Institution had thus before them a most goodly and encouraging array of charitable and benevolent association, arising, many of them, on the spot, through the more scattered labours of individual philanthropy, and having all of them in view the moral and social amelioration of the Hindus. And it was obvious, that the same grounds, on which these associations rested their hopes of success, warranted and demanded a powerful and united exertion for the same great objects on the part of the Church of Scotland, now happily planted in India.

About this time, public attention was strongly drawn to the attempts, which had been going forward to ameliorate the condition of both the Christian and native population of the capital of India, in a work from the pen of Mr LUSHINGTON, then the Chief Secretary to the Bengal government. In this work the Christian world was presented with a luminous and detailed account of the Charitable, Benevolent, and Religious Institutions,

which had arisen at Calcutta. Although chiefly confined to those that had in view the education of children born of Christian parents in India, Mr Lushington's work went far to establish the fact, to the satisfaction of every candid inquirer, that, under a judicious system of management, the instruction of the natives themselves, even in religious knowledge, presented no such difficulties as were generally apprehended, and, by drawing to this subject the attention of those, who were then engaged in organizing the Scheme of the General Assembly, contributed, in no small degree, to the furtherance of that object.

"It is undeniable," says Mr Lushington writing before the Assembly's Institution had been organized, "that the success of our endeavours for enlightening the Indian world has been great beyond the hopes of the most sanguine. That the progress may keep pace with the favourable commencement, depends upon the prudence and circumspection with which further operation shall be conducted. So extraordinary has been the advance, and so widely has the illumination penetrated through the darkness, that a return to former obscurity seems almost impracticable. Besides, it cannot be consistent with the designs of Providence, that virtuous projects, undertaken as acceptable to his will, should be rendered nugatory in the midst of their utility, and promise of greater efficacy. Care is only requisite to pre-

vent any misconception regarding our real views for the benefit of the people. With these precautions, the desire of knowledge being deeply rooted, the march of mind cannot fail to be progressive, nor can it retrograde, unless India undergo some strange convulsion, or change its natural features."

The writer of these remarks has already noticed, that it fell to his own lot to occupy the situation of the first clergyman of the Church of Scotland, in the midst of the heathen population of India; and he has no hesitation in confessing, that he went to the scene of his labours strongly impressed with a belief, that should he step beyond the pale of his own countrymen, he would find every attempt to shake the Hindu in the faith of his fathers, to be futile and unavailing. A few years' experience and knowledge of the native character and condition satisfied him that, in taking up this impression, he was wrong; and that, if but a slender advance had as yet been made, in bringing the Hindus to the reception of a better creed, it was as much owing to the inaptitude of the means employed, as to the obstacles presented by native prejudices. He trusts that he may be permitted to say, that, holding the important situation, which he had the honour to fill, he lost no time or opportunity, in acquiring a greater and greater acquaintance with a subject of such vast and interesting importance to the Christian world; and having lived on

the most intimate terms with a native gentleman, whose name is now well known to the Western world, the late RAM MOHUN ROY, he enjoyed the advantage of his opinion on a subject, then deeply engaging the attention of that distinguished man. Encouraged by the approbation of Ram Mohun, the writer of these remarks presented to the General Assembly of 1824 the petition and memorial, which first directed the attention of the Church of Scotland to British India, as a field for missionary exertions, on the plan that is now so successfully following out; and to which this eminently gifted scholar, himself a Brahmin of high caste, had specially annexed his sanction. At the time when these encouraging circumstances were gathering around the object, which the founders of the General Assembly's Institution had in view, Ram Mohun Roy was himself a hearer in the Scotch Church of Calcutta, setting those of his countrymen, who were of the same rank and station as himself, an example in this respect of the liberality, by which he was actuated. Nor was this outward regard to the services of the Christian temple all that, this distinguished native did, in attempting to overcome the prejudices of his countrymen. He also availed himself of the public press, to urge upon them "The Precepts of Jesus," as a rule of life and manners, far surpassing any which their own holy books could supply. It came, indeed, to be regretted, that as Ram Mohun ad-

vanced in his researches into the truths of Christianity, he found himself involved in controversy with the Serampore and other Missionaries, on some of those doctrines, which have always unhappily divided the Christian Church; and undoubtedly his attention was taken off by these controversies from objects, on which it would have been placed, with infinitely more advantage to the cause of Christianity in the East. The visit of this remarkable man to Europe, which promised so much benefit to himself, and ultimately to his countrymen in India, was also, as it occurred, a subject of regret to the friends of NATIVE EDUCATION. While it took him away from a scene, in which he was fitted to be so eminently useful, it afforded in the end nothing to compensate for the loss. Ram Mohun fell, upon his arrival in England, into the hands of men who were utterly unworthy of the companionship of so talented a scholar; and, after figuring away his "little hour," as the lion of the metropolis, and the provincial capitals, a fever overtook him at Bristol, and terminated his days. The writer of *these remarks has enjoyed abundant opportunities* to witness the zeal, which Ram Mohun Roy constantly displayed in promoting every measure, having in view the education of his countrymen, and their elevation in the scale of social enjoyment. He stood forth in a character hitherto unknown among the nations of the East—the gallant advo-

cate of the rights of his despised and neglected countrywomen, and, to his exertions, in no trifling degree, are we to ascribe the ultimate abolition of the *Suttee*, the most inhuman and degrading of Hindu practices. Ram Mohun lived to witness the success attending the Scheme of the General Assembly for the education of his countrymen, surpassing his most sanguine expectations, and it must have been to him a source of great delight and thankfulness, that he had in any manner contributed to its success.

It is remarkable, that the first step in the progress of Ram Mohun Roy towards the sentiments, which he ultimately entertained on religion, was a lapse into the faith of Islam. With this system the learned Brahmin soon became dissatisfied, for, although pleased with the doctrines of the Koran, so far as they recognized the Unity of God, and repudiated a plurality of divine beings, images, and idolatrous worship, he found them too meagre and unsatisfactory in all that regards those feelings of the human heart, which so irresistibly lead to faith in an expiatory sacrifice, and to the conviction that, without this faith, there is no peace for the human bosom. The next step, which brought him nearer to Christianity, restored him again, so far, to some of the fundamental doctrines of his old faith, and here this conscientious inquirer after truth appears to have been staggered, by his fear of relapsing into the

superstitions, from which he was seeking sincerely to escape. These fears unfortunately led to that lapse into Unitarianism, which the friends of orthodox Christianity so much regretted; and from which it remained doubtful, at least, if Ram Mohun ever recovered. The followers of Mahomet are, of all others in India, the most bigoted; and the very circumstance that they receive and acknowledge Jesus as a great prophet, serves as an obstacle to the reception of our creed, by such of them as become shaken in their own faith. It is not, therefore, to Christianity that they turn, when nothing, as in the case of Ram Mohun Roy, has previously given a bias towards its doctrines; and were any thing like a real conversion from Islam occurring, the first step, in all probability, would be a plunging into grosser fanaticism and superstition than even the Hindu. It is a singular but well-known fact, that among many of the Mahomedans of India, it is customary to apply to the priests of the Hindu superstition to offer up prayers and sacrifices for them, when overtaken by apprehensions of divine wrath, which they have no hope of averting through the meagre and unsatisfying ceremonies of their own religion. We shall see, indeed, as we proceed, how strongly this conviction has retained its dominion over the human heart throughout the whole Eastern world; and how firmly it has stood its ground amidst the assaults alike of Buddha

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and of Mahomet In the mean time, it may not be altogether without its use, to enable the reader to judge of the effect of study and research on a Mahomedan of intelligence and acuteness, who was in search of truth, at the same time that the mind of Ram Mohun Roy was opened, under happier circumstances, to its reception The account given of this effect will be found in the *Autobiography of a Learned Native*, to which we have given a place in the Appendix, and which was drawn up at the request of several gentlemen, who were anxious to know something of the steps, by which ABDOL RHEEM arrived at many singularities of opinion, both physical and theological, which distinguished him from his countrymen *

But the encouragements, by which the founders of the General Assembly's Scheme were at this time surrounded, are not confined to the opinions and sanction of Ram Mohun Roy, who then presented an almost insulated instance of great acquirements, on the part of a Hindu, in the literature of the Western world, and in a knowledge of the *Scriptures of Christianity* Other events were occurring in other quarters, to stimulate their zeal and direct their exertions, and among these reference may be properly made to the formation, at

this time, of the NATIVE LITERARY SOCIETY at Calcutta. This Society, which was composed of many of the most learned and intelligent native gentlemen, then attached to the College of Fort William, took its rise nearly fifteen years ago, just about the time when other circumstances were concurring to convince us, that it had become the duty of every Christian body, and every Christian individual in India, having the power, to step forward in the great work of native regeneration, and, in its very first Address to the public, the most satisfactory evidence was afforded, that a sense of inferiority to the people of Europe, in all that constitutes the health, and wealth of human character and condition, was keenly felt by the natives, whilst their recollection still dwelt upon the days of other times, when their ancestors poured forth of their abundance of learning, to supply the wants of those, from whom their degenerate children were now compelled to beg of the bread of knowledge. It was thus, that gratitude alone demanded of the conquerors of India, to rekindle the lamp of wisdom in the East, from which they themselves had first borrowed the spark, that has since grown into a flame, warming and enlivening the coldest and dullest regions of the West. But, as a Christian people, it was impossible not to feel, that infinitely more than this was demanded. We were bound to repay, with holier interest, the debt which

immersed in an ocean of suffering, and fallen to the lowest stage of insignificance. If we compare them now with other nations in wisdom and civilization, our regret must be inexpressible.

“ But while we are thus situated, owing to our arrogance, to many new and absurd customs, that have crept in amongst us, and to our mutual disagreements, we are not the less apt to consider ourselves as happy, superior, and independent, never to think of our condition in its true light, nor to acknowledge it as it is. Consequently, any endeavour to change or improve it is out of the question.

“ The chief causes of our depressed situation may, we think, be regarded as the following wants :

“ That of social and mutual intercourse.

“ Of mutual agreement.

“ Of travel.

“ Of study of different Shasters.

“ Of love of knowledge.

“ Of good-will to each other.

“ Other causes are especially indolence, insatiable appetite for riches, and the desire of sensual enjoyment.

“ Many defects in the constitution of our society are owing to the distinction of Castes, Family, Rank, and Wealth. Those who possess these in a high degree seldom visit other persons, except on occasions of business and emergency ; and, on the other hand, they evince little affability towards those, who

are compelled to seek their presence, the intercourse, therefore, that now exists amongst ourselves, is confined to the interchange or solicitation of assistance, to the observance of ordinary forms and modes of sincere civility, or, in a word, it springs from motives of self interest, and never from a feeling of affection or esteem. It is obvious, that as long as no one feels an interest in the good of others, or is actuated by any but motives of self interest, agreement or concurrence in opinion on any subject cannot be expected, the truth remains unknown, the parties being incapable of correcting their mutual errors.

“ We therefore beg to call your attention to the necessity, which evidently exists, that all the respectable and opulent men of this country should unite, and use their individual and combined efforts in the cause of knowledge, at least for a time. and we are confident, that they will rouse and excite an appetite in our countrymen, in general, for knowledge and improvement. * ”

It is scarcely necessary to say, that the sentiments now quoted, were not more entitled to attention, when they first succeeded in attracting it, than they are at this moment. They gave a view of the native character, holding forth many encouragements to the regenerator of the Hindu race, seeking to enlighten

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them in religious truth on the plan of the School and Mission of the General Assembly, and they will also be found to correct not a few errors, entertained in England, in regard to the intellectual state of those, on whom we are at length bringing our machinery to bear with such gratifying success. It will, no doubt, be observed, in the meantime, how carefully the subject of improvement in religious knowledge is avoided in that part of the Literary Society's *Exposé*, to which the attention of the reader has been drawn, and occasion will soon present itself to show, how much opposed, at this time, were the influential natives to every thing, bearing upon this most essential element of human happiness. Fortunately those, with whom the Mission of the Church of Scotland originated, were not appalled by the hostile position, so rashly and inconsiderately taken up, as will afterwards be seen, by the Native Literary Society. They were sensible, how difficult it would be found, to disjoin the intellectual from the religious culture of the mind, and experience has even already happily confirmed their views. The soundness of their reasoning, the gentlemen of the Hindu Literary Society have proved themselves among the foremost to acknowledge, for scarcely had they entered on the course of instructing their youth in a more rational literature and science, than the danger of not accompanying this course with a simultaneous Education in Religious Truth, became so obvious,

as justly to alarm their fears, lest their children should grow up heartless and unhappy atheists, under all, that was intended by their parents and instructors to expand their intellect, and to contribute to their moral and social happiness; and to the union of Learning with Religion, whether their own or the Christian Scriptures were ultimately to be received as the guides of faith and practice, the more enlightened among them soon became converts.

Facts, so important in themselves, and opening up a view into the condition of this people, so truly interesting, could no longer be overlooked; and the inference founded on them for the purpose of rendering them subservient to their intellectual and religious renovation, was both obvious and legitimate. It was easy to see, that when the better instructed and intelligent among such a people, came to be pressed by their Christian teachers upon their belief, that the unshapen stone by the way-side, which cannot shield itself from the filthy defilement of the dog, that passes by, could yet protect the man from many ills, who first blindly erected it, and then more blindly still, falls down and worships it, they would tell them, that in such a creed, they did not believe. These things they said, accordingly, were not intended for the happy few, who were able to contemplate the Deity, without their assistance, but for the ignorant multitude, who, without such gross

and sensible objects, would forget that there existed a God. Such positions, while they betrayed the degraded state, into which superstition had plunged the human understanding, could not fail to be regarded as proofs, that all the foundations of human peace and happiness had not been utterly swept away among the Hindus, they were even entitled to be hailed, erroneous as they were, as land marks, which might serve again to reconduct this people to the haven of Natural Religion, from which the tide of evil passions had driven them. It was, moreover, evident, that from the moment, when the Hindu sought instruction in a better philosophy, the arguments, by which the degrading and demoralizing practices of the vulgar superstition had been defended, could no longer be maintained. The enlightened and liberalized intellect could not fail to reject them, as establishing distinctions between the *Brahmin* and the *Soodra*, which common sense and humanity concur in repudiating, which cannot be upheld an instant after the pride and selfishness of priestcraft are exposed, and the mind is opened to a right apprehension of human nature and human duty. To believe in the doctrines, in which their Christian teachers were then beginning to instruct the Hindus, in regard to the equality of all men, as respects their talents for moral and intellectual attainments, and their right to social and poli-

tical privileges; and to uphold the distinctions between *esoteric* and *vulgar* dogmata in Religion, was palpably impossible

It was therefore to be anticipated, that with the errors, which support and defend them, the practices, that had grown up under the ignorance and delusion of superstition, would come to be repudiated by the educated Hindu; and it was no less obvious, that these errors and practices set aside, he would be in a condition, to meet the Christian on the common ground of a belief in the great and fundamental doctrines of Natural Religion, and that from this again he might be trained, by the blessing of God, to the adoption of the Christian Faith—its peace-speaking doctrines, and pure and spiritual worship

It may therefore be asked, with some confidence, if those, who were now engaging in the task of conducting the Hindus to a better *faith*, were not fully warranted in the hopes which they indulged, that the desire, which had been shown by them, of reaching a better *philosophy*, might prove the first step towards coveting an acquaintance with a purer creed, and a holier ritual in matters of religion

It was soon, however, perceived that the vulgar were not the only errors to be encountered by the Christian missionary. There appeared arrayed against his progress a host of others, not less formidable, entertained by many of the more cultivated

and intelligent classes, with whom he was now fortunately enabled to come into contact. When he spoke to them of the frivolous and degrading rites, which constitute the burden of religious duty to the great mass of their countrymen, and which stand so effectually between them, and their advancement in knowledge, he found them ready enough to repudiate these rites, as every way unworthy of an enlightened and purified intellect, but he was told to look to the *veds*, which teach, that man is to rise through these rites to a perfection even upon earth, where their assistance is no longer required, and that he, who is least dependant on them, for keeping alive his faith and fervour, is the most worthy worshipper of the Deity ! The astonished missionary now found that, in no religious creed, with which he was acquainted, are works, whether of devotion or active virtue, held in lower estimation, than in the Hindu, when it treats of the duty and happiness of rising superior to their observance, and in no part of their Sacred Books is all that man, as a religious and a rational being, ought to regard, more completely lost sight of, than when they approach the region of *absorption* into the Divine essence. In proportion as man reaches the faculty of despising alike the duties of social and ordinary devotion, and the virtues of active life, are his rewards in another world to be ! He is to be released from the dire necessity of again appearing on this earth in an-

other form, to work out his period of penance and probation, when he has proved, by intensity of thought on the Divine Nature, that he has lost all that is common to him with his fellow creatures ! Unhappy and degraded as the human race must become, under a belief in the doctrines and rites, enjoined by the Hindu faith upon the multitude, still more miserable would be the condition of our nature, if all men could reach the altitude of *abstraction*, which in this faith constitutes the perfection of virtue and bliss !

Thus it was seen from the beginning of the Church of Scotland's labours in India, that while the regenerator of the Hindu race would have to combat for the right of the multitude, to be raised, as much as the most enlightened, above all that now debases and degrades them, he would also have to aim at bringing down the *devotee* to the performance of the pure and rational acts of worship, and to the observance of the active duties of social life, with a reference as much to their bearing upon the happiness of his fellow creatures, as to their being in themselves manifestly in conformity with the will, and the appointment of the Deity. In one word, the founders of the General Assembly's Mission saw, from the very outset, that they would have to encounter the very extremes, and extravaganzas of a religious faith and creed. All before them they soon perceived to be confusion, made but worse confound

ed, by the very lord of human learning, brought to bear upon this sublime, yet where men seek not, to be wise above what is written, this simple subject. They saw, that it was only by leading the Hindus out of the labyrinth of this perverted wisdom, that they could reconduct them to the knowledge of the true God, as he has now been pleased to reveal himself by his Son Jesus Christ. They did not, therefore, seek their improvement as it is essayed by some, by teaching them, that with the frivolous and immoral tenets, and practices of the vulgar superstition, they were to throw off all the religious feelings of the heart, until EDUCATION shall have stamped its impress on them, as worthy of their rational and intellectual powers to cultivate. These feelings they found in the Hindus, even to overflowing, when they entered the school, and deeply, indeed, would they regret, that its doors had ever been opened to them, if they left at less the children of the feeling, than they entered it. The men, who now stepped forward in the work of native regeneration, were cheered, at the very commencement of their labours, by the reflexion, that the plant of superstition, poisonous as it is, thrives not in a soil, altogether a stranger to the fertilizing elements of true religion, and that the *rational* and *philosophical* cultivators of this soil, as they are pleased to call themselves, who would discard all FAITH from their system of EDUCATION, will labour

long among this people, before they can reduce it to that *caput mortuum*, in which alone atheism can take root and prosper. They felt, moreover, that these enemies to the peace and happiness of man would, under Providence, succeed the less easily, that the Church of Scotland was watchful over the field, taking care that the enemy come not in the night, and sow his tares, while the husbandman is asleep.

Nor was this care demanded, in an ordinary degree, under the circumstances, in which the field of British India had opened to the labours of the Church of Scotland. Too many, who had planted themselves in that country, bearing the name of Christians, betrayed a coolness in the cause of the Gospel, which proclaimed even more than lukewarmness of faith in its animating, and renovating doctrines. It is to be feared that, even under happier circumstances, this faith had hung but loosely about them, but placed by Providence, where the same causes, that had combined to constrain them to at least its outward profession, were less strong; where the temptations to proclaim openly their infidelity, were more powerful, they stood forth the most formidable obstacles to the evangelization of the natives. They gloried, indeed, in the work of unhinging the Hindu in the faith of his forefathers, and leading him to throw from him the doctrines and rites, in which he had

been taught to believe as of divine origin, and they claimed, on this account, the character of his regenerators, while they yet left him to be seized upon by even a worse enemy to his peace and happiness, than superstition itself. They scrupled not to include all religions in the same condemnation, with which they visited the Hindu, and it must be acknowledged that the bait, which they threw out, was temptingly strong. The transition from the Brahminical to the Christian creed they represented as but a step, still within the trammels of priestcraft, and but a partial throwing off of that load, which had ground the human intellect to the earth. They asked, with an air of triumph, *wherein* was the great *reform* in adopting the *Trinity* of Christianity for the *Triad* of the Brahminical faith? The incarnation of our SAVIOUR found with them a counterpart in that of *Vishnu*, and the images of Roman Catholic Christianity differed but little in form, and gaudy ornament, and noisy processions, from the idols of Paganism. And what was the conclusion, to which the inquiring Hindu was artfully conducted, but that, if he stepped beyond the cold and unanimating doctrines of the Unitarian faith, he was still in the bonds of superstitious slavery? The pride of the human heart was thus gratified by a view of religion, which magnified the power of human virtue, to secure peace and rest to the bosom, without the aid or intervention of an

atonement sacrifice ; and because the faith of CHRIST, not less than that of *Brahma*, pointed to this atonement, as alone reconciling man to his Maker, it was argued, that the one could not be consistently embraced, where the other was first required to be discarded.

It may not, perhaps, be easy to convey to the general reader, an adequate conception of the difficulties, which arose from this source, in the way of the Christian missionary in India, when the attempt to demolish the fortress of popular superstition was first avowedly made, through an EDUCATION, which affected to approach it, if we may so speak, by intellectual trenches. But those, who are acquainted with the state of Christian society at the capital of India, at the time to which reference is now made, will be at no loss to appreciate the difficulties he had to encounter. The learned and acute Rām Mohun Roy himself was not proof against the subtle arguments of the Unitarian ; but impressed, conscientiously it is not doubted, with the truth of his doctrines, became a warm and strenuous supporter of his faith and worship, uninfluenced by the friendly reasoning of the minister of St Andrew's Church, the powerful and erudite arguments of the Bishop of the Diocese, or the zealous and pious remonstrances of the then senior clergyman of St John's Church. It is also well known, that several of the most intel-

ligent Hindus at Calcutta, joined themselves to the Unitarian congregation then established and chiefly maintained by the liberality of Ram Mohun Roy, and which promised to recruit its ranks so abundantly from the fruits of that EDUCATION, to which the natives were now so ardently aspiring. It was not, therefore, without the deepest regret, that the Christian advocate saw some of the richest of these fruits in danger of being snatched from his grasp. Happily, however, as we shall have occasion to show, the Unitarian harvest in India has been but scanty, for, among the Christian population of that country, there has grown up a greater reverence for the soul reviving doctrines of the Gospel than once distinguished it, and a warmer desire to spread the knowledge of these doctrines among the natives around them. It is truly gratifying to think, that towards this happy change, the ministrations of the Churches now established in India, combined with those of the pious and excellent bodies, who labour beyond their pale, have greatly contributed. The Missionary of the Church of Scotland may justly claim his share in this pleasing reformation. Clad in the armour of *Reason*, he goes forth to find the inquiring Hindu, and to teach him with the weapons furnished from the storehouse of intellect, to combat against the sophistries that would lead him astray from the paths of true Religion, resplendent in the panoply of FAITH, he meets and mingles with the

multitude, speaking to them as the Apostle Paul did to the Athenians, when he found among them an altar dedicated to "THE UNKNOWN GOD — *whom therefore ye ignorantly worship, Him declare we unto you* " He thus appears among them a brother, and not a stranger, a friend, and not an enemy, the upholder of all that is pure, and of divine origin in their own Creed, the opponent of that alone, which is repudiated alike by the reason and the heart of man, teaching with their own prophets and apostles in the days of a purer knowledge, the being and attributes of one only God, the Maker of heaven and earth, the creation of man by the hands of this self-existent Being, the fall of the human race from the state of purity and holiness, in which they were first created, and their restoration through faith in an atoning propitiation, to the favour of heaven. Occupying this vantage ground over the teacher of a cold and heartless deism, the Christian Missionary, since he knew the true nature of his position among the Hindus, has been enabled to obtain an attention and respect, from which, under the blessing of God, the happiest fruits may be anticipated.

CHAPTER III

STATE OF FEELING TOWARDS CHRISTIANITY AND CHRISTIAN MISSIONARIES, BEFORE THE RISE OF THE ASSEMBLY'S MISSION

Hostility to Religious improvement—Mitigated and removed by judicious treatment—Change of Native sentiment on this head—Noticed by Bishop Middleton—Progress and good fruits of this change—Contrast with former state—Complaints once urged against Missionaries—How far well grounded—How encountered by the Missionaries—Complaints on other grounds—Zeal and indiscretion at the outset of Missionary exertions—Interference of Government—Alarms of the Bengal Government on this score—Measures adopted by the Bombay Government—Change in Missionary mode of operation—Farther Charges against the Missionaries—Serampore Missionaries—Their great merit and services—Their Translation of the Scriptures—Complained against by the Native Literary Society—Change of Sentiment in this respect—Change of Missionary endeavours in this department—Ground on which the Missionaries and their Opponents are now meeting—Enlarged Policy of the Indian Governments—Effects on Native prejudices—And Educational Prospects—Position of the General Assembly's Institution as regards the more intelligent classes—As destined to bear upon the great mass of the population.

It was to be expected that the trammels of superstition might be found fettering the mind of the

Hindu, even after it had been opened to a sense of inferiority in the literature and arts, cultivated by a more enlightened people; and this, it was feared, might, for a time, prevent him from perceiving, that in no branch of knowledge, truly so called, is he more deficient, or more behind the inhabitants of Europe, than in religious science. Fortunately for the cause of NATIVE EDUCATION, those who were now watching the progress of events, with a view to render them subservient to the advancement of the Hindus in religious improvement, were not deterred from prosecuting the truly benevolent object which they had in view, because, in the very Exposé which has already been quoted, in proof of their desire after knowledge, the intelligent and inquisitive natives complained of the attempts of the Christian Missionary to enlighten their countrymen in religious truth; and even pointed to the expediency of applying to the government of the country to protect the lower classes against Missionary proceedings! And what has even already been the result of a steady and judicious perseverance in their path? Many of the native gentlemen, who first founded The Literary Society, have long ago perceived the false position, in which, by their opposition to all inquiry into the Christian Faith, they were placing themselves as a body of men associated together in the pursuit of knowledge; and they have at length occupied one, far more worthy of

themselves and of their object—that of boldly inviting and meeting discussion on all matters of science, whether Literary, Philosophical, or Theological. This change in native sentiment, which had in some degree manifested itself before the rise of the Literary Society, did not fail to attract the notice of Bishop MIDDLETON, who expressed his thankfulness that he had lived to witness the intelligent among the natives of India, evincing a disposition to examine, and even to impugn Christianity. The phenomenon proved, at least, that apathy had given place to interest in the great subject of religious belief; and although the first-fruits of the movement might too frequently be such, as the worthy prelate strove to counteract in the instance of Ram Mobun Roy, hopes are held out, that as researches extend, orthodoxy will supervene. So far from shunning an acquaintance with the History and doctrines of the BIBLE, the intelligent natives are now sending their own children to Schools, in which lessons from its pages are daily read; and in this manner are they furnishing a consistent and a pleasing commentary on the text, which they themselves laid down at the foundation of their Society, that one of the chief causes of their depressed condition is to be sought in “the want of the study of other Shasters” than their own. Many of the most acute of their youth have made themselves acquainted with the evidences, by which the Christian sustains the

truth of his creed. Several of them have by this time professed their belief in the Gospel of Jesus Christ, and we are not now without instances of some among them, who have taken upon themselves the sacred task of instructing their countrymen openly in doctrines, the truth of which they themselves once bitterly denied, and stoutly opposed; until the stream of inquiry, into which they had honestly thrown themselves, carried them to the conviction that these doctrines had the strongest claim on the faith of the enlightened intellect. The result has therefore been already what the founders of the Assembly's Mission fondly anticipated, that the native preacher of the gospel is even now preparing to carry the lamp of Christianity into the labyrinth of the vulgar superstition, and to reconduct his countrymen from out of these labyrinths, to that knowledge, from which, aided by the arts and the pride of a selfish priesthood, she had but too successfully drawn them aside. He is striving again to teach them to build upon the true foundation, that superstructure of Faith in an atoning sacrifice, which, however deplorably it has degenerated into all that is repudiated by right reason, is alone worthy of the name of RELIGION, and which is nowhere to be found in unsullied purity and perfection, save alone in the Scriptures of CHRISTIANITY. Let this picture of the state of native feeling on the subject of religious improvement, be contrasted with sentiments

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but lately entertained ; and every one must be satisfied, how mighty are the steps which have been taken, in the work of native regeneration. Facts, such as are supported beyond all doubt, by the Reports of the General Assembly's Committee, which have been laid before the Christian public, succeeding sentiments such as we are now about to quote, as once entertained and cherished by the Hindus, proclaim, in the strongest manner, the revolution, which is going on in British India ; and surely warrant the hope now indulged in by the Church of Scotland, that the agitation in the Christian world at home, which has, under Providence, contributed to a reform so truly desirable, is destined to encounter no relaxation, until those, who yet sit in the darkness of superstition are brought into the light and the love of the everlasting gospel.

In the first address of " The Native Literary Society" of Calcutta, to which reference has been so amply made, as holding out so much encouragement to Christian exertion, will be found the following sentiments—calculated undoubtedly to have damped a less ardent and discriminating zeal, than had now, happily, been brought to the task of Hindu regeneration.

" We must now call your attention to an important subject ; and direct your notice to the manner, in

which, for some twenty years, the English Missionaries have treated the natives of Bengal. What man of any observation is there, who does not perceive its injurious operation on our existing laws, and who is uninformed of the lamentable condition of those, who, deserting their own faith, have become native Christians? The Missionary teachers, imperfectly informed of the principles of our Sastras, our devatas, and our institutes, have translated, as descriptive of them, detached passages, they have printed pamphlets against us, replete with the most intemperate and abusive terms, and distributed them to the world.

“Further, they have made a practice of traversing the country, and defying the Brahmins, Pundits, and other Hindus, frightened at the very sight of a European, to controversial disputation—have challenged them to discuss religious topics, and the merits of their Sastras, in the public road, and have treated them with the greatest opprobrium. They have handled the Vedas, Smritis, and other books, in a manner never practised by *Aurungzeb*, *Humayun*, and other *Musselman* and *Mlechha* princes, determined as they were to overturn the Hindu faith—these they have partially translated, for the purpose of reviling such parts as are repugnant to their own notions, to the inexpressible disgrace and affliction of the natives of this country.

“Again, for the subversion of our faith and insti-

tutes, and for the seduction of the Hindus into illicit paths, they have translated the Testament into various languages, printed it, and carrying it about to fairs and ferries, in fields and in highways, distribute it gratuitously to all who will receive it.

“ Finally, they have allured by the hopes of profit a few persons of low caste—persons not knowing right from wrong—to become Christians. These unhappy men are exhibited about as their converts, to revile the Hindu faith and books in public places, whilst they are deserted by all their friends and connexions, and are plunged into a depth of misery, of which no one can form a conception who has not heard its description from themselves.

“ It thus appears that the Hindu, who has always been submissive, humble, and inoffensive, is now exposed to unprovoked attacks; and is injured in his reputation, and consequently, even in the means of subsistence, by persons who profess to seek his good. As yet this cruelty and calumny have been little heeded, and scarcely an effort to repel them been attempted: had such conduct been offered to the Musselmans, they would instantly have combined to resent it; and in like manner it is now incumbent on the opulent and respectable Hindus, who delight not in the abuse of their Shastras and practices, and who wish to cherish and preserve them, to consider well these circumstances, and upon full deliberation to unite to publish replies to the charges made

against us, or to represent our grievances to the Government, by whose wisdom no doubt a remedy will be devised "

The charges, that are here embodied against the Christian Missionary in India, are grave and onerous ; and they were urged with a calmness and solemnity that seemed to bespeak strongly the sincerity of the faith which was placed in them. There is, indeed, some reason to suspect, that they owed not a little of their colouring to the light, in which Missionary labours had been regarded by too many professing Christians themselves, who, either from an honest belief in the dangers, to which these labours were exposing our Indian possessions, or from motives less excusable, were inimical even to any attempt to spread a knowledge of the Gospel among the natives. But it must, at the same time, be conceded, that many of the converts of whom the Missionaries boasted, had been gained to a *profession* without understanding the *evidences*, imbibing the *spirit*, or respecting the *precepts* of Christianity; and it is a fact that can as little be disputed, that being a Christian was frequently accounted any thing but a recommendation in a native seeking employment in a Christian family. It is at the same time to be kept in view, in order that we may come to a candid opinion on this important subject, and a liberal allowance is, no doubt, to be made under a knowledge of the

fact, that the temptations on the part of cunning natives to deceive the zealous and honest Missionary were, at that time, many and strong. A profession of faith in Christianity too easily afforded to them the means of subsistence, and relieved the poverty in which they were plunged, and no impartial observer can deny, that in not a few instances, the reproach of being "rice-Christians" was but too well deserved. But while the poverty of the lower classes was, in too many instances, the source of many pretended conversions, the facility, with which the same classes may at all times be acted on by European agency, gave greater appearance of weight to this allegation than it deserved, as it induced not a few falsely to represent *their conversion, as contingent on promises of support, which were not made good on the part of the Missionaries*, and the writer of these remarks well recollects when a considerable body of native converts carried a complaint on this score to the Bishop of Calcutta, under an impression, that he had authority to enforce redemption of the pledges, which they said had been given them.

But these charges, to whatever extent they were in reality well founded, were not left unnoticed or unanswered, and the Baptist Missionaries, in particular, stepped forward in defence of the body to which they belonged, in "The Friend of India"—a periodical work published at Serampore, and certainly displaying, more than any other in India, a

knowledge of the native character, and of the statistics of the country * According to the Missionaries, the instances adduced by the Native Literary Society, as proving that conversion to Christianity deteriorated the quality of native morality, formed the exception and not the rule, and the reply was not easily repelled. But allowing that these exceptions extended to a far greater number, than to admit of this defence, it was plain that no legitimate argument could be drawn against the *use*, from the *abuse* of the attempt to instruct them in a knowledge of Christianity. The complaint of the Literary Society was, that the Missionaries took advantage of the *ignorance of the lower classes, to obtain a profession of faith in the doctrines of Christianity*, thus involving the confession, that where this ignorance was first removed, the consequent conversion could not be complained of. But the Missionaries themselves did not admit the existence of this ignorance, or of this moral deterioration, which a change of faith, effected under it, was said to produce. And if their defence of their converts at the time, when the intellectual means, afterwards employed to obtain them, had not come into the full operation, that is now witnessed, is to be received—and to a great extent the candid and impartial will allow that it ought—with how much truth and justice may the picture

from "The Friend of India" be applied to those who, in the ripeness of a knowledge, embracing the history and philosophy of man, and founded on the cultivation of their intellectual powers, are now proclaiming their belief in Christianity.

"We are now constrained," say the Missionaries, however reluctantly, to notice certain ideas in this *Exposé*, which have been too justly supposed to savour of illiberality; and which, if we cannot commend, we will endeavour to handle as gently as the interests of truth will permit. But we must first be permitted to express the regret we feel, that men so intelligent should not have taken the pains, to ascertain the state of those, whom they term '*Native Christians*,' before they ventured to publish assertions respecting them so totally destitute of foundation. These '*Native Christians*' are wholly delivered from those evils, of which the *Exposé* so bitterly complains as destroying the morals and happiness of society. They live happily by their own labour, freed from all those demands respecting Brahmuns, poojas, and pilgrimages of death, which superstition makes on other Hindus. They already enjoy those means of improvement which the intelligent and opulent are now seeking for themselves. They have, besides, the Sacred Writings, which these seem so unwilling to examine; but which the '*Native Christians*' study with delight, a variety of pub-

lications in their own language, a variety constantly augmenting; and they have European friends, with whom they can constantly converse, whom they esteem, and who esteem them, and delight in removing their mental difficulties, and in assisting them to persevere in the paths of virtue and rectitude. If these are ‘miserable,’ the intelligent, learned, and opulent in Calcutta, are seeking misery in forming this New Society, for they are only seeking the advantages these have already obtained: And their most strenuous efforts for many years will not put them in possession of the mental attainments already enjoyed by those whose misery they profess to deplore.”

It formed another ground of complaint by the Literary Society, that the Missionaries employed the most abusive terms in speaking of the Hindu faith—terms highly insulting to all that professed their belief in this faith. It is, however, well known, that by the time this complaint was brought forward, a very considerable change had occurred in the language employed by Missionaries, in speaking of the Hindu religion; a change, more in conformity with the spirit of the gospel of peace and charity, than their zeal and fervour in support of the only true religion, had perhaps allowed them in the first instance to employ. Nor is it meant to be denied, that we are to ascribe some portion of the mitigation in missionary

harangues, to the very vigorous measures, which the government of the day sometimes took, when the Christian teacher had, in their apprehension transgressed the limits of safety in his denunciation of the Hindu or Mahomedan creeds. But it was notorious to all, who looked around them in India in 1822, that occurrences, which would have once excited a flame among the Hindus, had come to be regarded with calmer feelings, if not with more profound indifference. In making this remark, we do not refer to such events as the melancholy massacre at Vellore in 1806, undoubtedly brought about by a rumour, industriously propagated and extensively believed among the natives, that it was the intention of the British authorities to subvert their religion, and that the first step taken was the proposed change in military dress and accoutrements and the erasure of the religious mark of caste from the faces of the Sepoys. We have in view occurrences of a less exciting nature, which took place soon after this more marked and striking case of discontent and danger, and arose from circumstances more within the sphere, to which our present observations are confined. The publication of various tracts in the Persian, Hindostanee, and Bengalee languages, by the Missionaries at Serampore, stirred up a flame, at the period referred to, among the Hindus and Musselmans, which the Government then deemed it imperative upon them to allay. In these tracts the vices and errors of the

Brahminical and Mahomedan creeds were exposed in terms undoubtedly strong in themselves, and calculated to give high offence, especially to the haughty Musselmans, and such was the ferment occasioned by their appearance, and by a belief, that they indicated an intention on the part of the Christian Government to compel conversion to its creed, that the Supreme Government issued counter assurances, drawn up in the same languages, and most widely distributed among the natives, under its authority. Nor was this all that was deemed necessary. An application was made by the British to the Danish Government, and on the representation of the Governor of Serampore, the Baptist Missionaries destroyed every copy of the original tracts remaining in their hands, most readily acceding, it must be added, to the request of the authorities.

The very sensitive state in which the native population of India was to be found only a few years ago, as regards everything connected with their religion, was made manifest in another instance well worthy of notice. The first intelligence received in India in 1813, that an Ecclesiastical Establishment, with a Bishop at its head, was about being erected in that country, created an excitement among the natives, that was altogether unexpected by many, considering that the contemplated measure stood unconnected with Missionary projects. At Bombay, where the English language was then more generally known

than at any other Presidency, and where consequently the means of information, as to what was contemplated, were of more easy access; this excitement assumed a somewhat alarming aspect. The examination at that time of witnesses before both Houses of Parliament, on the necessity and expediency of the proposed Ecclesiastical Establishment, gave great alarm at this Presidency; and official notice was communicated from the magistrates in the interior, that the natives had taken up the belief, that the British Government had resolved first to bribe them to become Christians, and if that was ineffectual, to force them to a change of faith. The subject was found to demand the serious attention of the supreme government; and as it fortunately happened, the fears of the natives were allayed, when the erroneous belief, which they had been led to take up, was pointed out by authority.

The progress of time; a better acquaintance with the spirit of Christianity, and the views of those who are now standing forward as its promoters; and, it may be added, the former vigilance of the governments of India, over every injudicious attempt at conversion, have all concurred in working a most remarkable change in native sentiment. The natives are now convinced that conversion, as we have already said, is a strife of intellect, and research, and argument; not of mere declamation on the superior excellence and truth of Christianity,

and the deformities and errors of the Hindu faith. What is common to both Creeds of the pure and primitive truths of natural religion, is readily acknowledged by the contending advocates of each. What is of the growth of human pride, vanity, and corruption, is all that is sought to be set aside by the *Christian Missionary*, while all that he aims to substitute, rests itself on the indomitable feelings of the human heart, that man has fallen from a state of primitive innocence and rectitude, that he has incurred by his sins, the just vengeance of an offended God, and that, without a sacrifice for his offences, which the justice of heaven can accept, there is neither pardon for his transgressions, nor peace for his guilty bosom. Now it is found, that the more we purify the Hindu faith from the corruptions which have crept into it, the more clearly are these doctrines discovered resting at its foundation, and when the *Apostle of Christianity* is able to say with effect to the now deluded votary of Brahma, Ye believe in God, he will have obtained a high vantage ground from which to proclaim to him the heart cheering message of the *Gospel of Peace*, Believe also in Christ Jesus, whom he hath sent.

Let it also be observed, in order the more fully to appreciate the progress already made by the *General Assembly's School and Mission*, that it was once made a charge against the *Christian Missionary*, that he challenged the Hindu to discuss

religious topics, defying the Brahmins and Pundits to controversial disputations, and let it be recollected that the very men who urged this complaint have shown the greatest readiness to take a part in these disputations. It was evident from the beginning that the field of literary discussion once fairly opened, and the conflicting parties would ultimately meet, in honest and honourable controversy on that of Religion itself; and the experience of a few years verified the prediction, when the *elite* of the inquiring Hindus met under the roof of Dr Duff, and mingled in the intellectual strife, which has even already resulted in extending the spirit of investigation among intelligent natives, into matters touching the faith of their fathers, and in even bringing over converts to a public profession in Christianity. These, surely, are cheering and encouraging proofs of the progress already made by the Assembly's Institution, and they enable its supporters to say to those, who yet doubtingly demand a proof of their Christian philanthropy—

*S' monumentum requiris,
Circumspice*

It is also worthy of remark, that the very manner in which the Missionaries of those days met the charge of addressing the natives on the subjects of religion, in the streets and bazaars, goes far to establish our position. We have their testimony—

and no class of men knew the natives better—that “to assemble in buildings for the sake of moral instruction, was a custom too novel and foreign to their habits, to be practised by the Hindus, even when houses were erected for that purpose” Now we know, that they assemble in crowds under the Christian roof, to listen to the lectures of the teachers, whom the Church of Scotland has sent among them. Already has the demand for this species of intellectual recreation required a more convenient stage for its display, than has hitherto been possessed, and it is found, that the desire among the natives, to hear what “these babblers will say,” who declare unto them **THE UNKNOWN GOD**, whom they ignorantly worship, can only be gratified by enlarging the dimensions of the Christian School-room, and Mission house. It is a careful and candid regard to these, among many other occurrences, that warrants the hope, which the Christian world of Scotland is now indulging, that when the native preacher shall at length ascend the Christian pulpit in India, to instruct his countrymen in the doctrines of the Cross, the temple of the Living God will be crowded by native listeners to the “tidings of great joy.”

In alluding to these truly gratifying changes, which have taken place in native feelings and sentiments, on the subject of conveying to them religious instruction, it is due to those, who long la

boured in the field under less encouraging circumstance, to acknowledge,—whatever opinion may be held, as to the expediency of some of the means employed by them,—that to their labour and especially to those of the Serampore Baptist Brethren, the cause of Christianity in India is deeply indebted. While these pious and excellent men urged their ministrations among the ignorant and uninstructed at the ghaut and in the bazaar—knowing well what was *their* duty, but not knowing where the blessing of the Most High might alight—they did not overlook the temperate and judicious controversy with the more intelligent native, who were too proud to listen to their way side sermons, and every candid inquirer will admit, that they paved the way towards the more honourable position in which their opponent of the Native Literary Society were at length found, and which those, who came afterwards into the field are now turning to so good account. Let it not, therefore, be forgotten, that before the Assembly's Institution stepped into the field, it was in some measure prepared for the good seed, that is now being sown, by the labours of the worthy men, who had gone before. The Serampore Missionaries may honestly exult in the reflection that they were the first, if they have not proved the most successful, in compelling the advocates of the vulgar superstition, when they stepped forward as the instructors of their countrymen in profane literature

and knowledge, to occupy a ground, as regards the far more important object of moral and religious improvement, on which nothing but ultimate defeat, at the hands of the judicious Christian Missionary, can await them.

This branch of the subject would however, be left incomplete, if notice were not taken of yet another charge, at one time brought against the Christian Missionary, by the most acute and intelligent of the Hindu body, and of yet another charge in native feeling and sentiment, which proclaiming the success of past exertions, ought to stimulate to still greater doings in so good and encouraging a cause. It was urged against the Missionaries, that they "translated the New Testament into various languages, printed it, and carried it about to fairs and ferries, in fields and highways, distributing it gratuitously to all who would receive it. Was ever charge more honourable laid at the Christian's door? But while the Missionary might have gloried, in that he had been found worthy to incur these imputations, he did not the less urge his defence against them, but it was in a shape that utterly condemned his opponents, and put them to shame and silence.

"How is it, ask the Missionaries, "that the translating and circulating of the Testament should be such an object of dread to the authors of this Exposure? Are the translating and circulating of the writings, esteemed sacred by the Hindus, an object

of equal dread to the Missionaries? While this proclaims, in the loudest manner, the ideas they really have of their own *Shastras*, and of the Holy Scriptures, still is it not unworthy of intelligent men, earnestly seeking 'pure wisdom,' thus to shun the Sacred Scriptures? and still more so, to prevent their being examined by their countrymen at large? Have the Missionaries, while giving the people a translation of the Holy Scriptures, attempted to prevent the circulation of the writings, deemed sacred by the Hindus? Have they not given them what they could even of those? And if as full and faithful a translation of them, as of the New Testament, be not in the hands of the common people, with whom does the fault rest? Is it not with the intelligent authors of the *Expose*, who have suffered twenty years to elapse, without giving a faithful and perspicuous translation of them to their countrymen in one language, and that their own, while they complain that the Missionaries have translated the Testament into several languages? Let reason itself say, whether this does not prove, either that these learned men have little regard for the honour of their religion, and their *devatas*, or that they think such translation would not be for the honour of either "

It must, indeed, occur to every one, who has turned his attention to Christian progress in India, how little is now a days heard of those translating labours,

which once formed so fertile a theme of praise, wonder, and incredulity. The fact is undoubtedly striking; the more especially, as in the system of Christian instruction of the natives now pursued, the translation of the Scriptures into the vulgar tongue has not found a very prominent place; and considering our better acquaintance with the subject, the inference is fair and legitimate, that, as a means of instruction, it does not yet deserve it. Undoubtedly much greater stress was laid upon this means at the commencement of Missionary labours, than it was entitled to, under all the disadvantages, at least, with which its employment was accompanied. When learned men were told of the success of such distinguished scholars, as Mr MARTYN and Mr THOMASON, presenting the world with a translation into a single generally cultivated tongue of Asia, belief was easily extended to the fact; and the fullest confidence was placed in the fruits of their labours as faithful, correct, and intelligible. When the world heard of the three excellent and pious men, who then formed the Baptist Mission at Serampore, translating the greater part of the Scriptures into no fewer than twenty-seven languages of India, a degree of astonishment not easily expressed was excited; and although this wonder was no doubt softened down, as it was recollected, that what were called "languages," were frequently only different dialects of the same tongue, still there was ample

room left for surprise, if not for incredulity. When in progress of time the mode of obtaining the translations became better known, and it was found, that by means of as many intervening Pundit, between the Missionaries and the real translators, versions into ten, twelve, or more languages, might be conducted at one and the same time, admiration of the indefatigable diligence, and almost miraculous talents of the Missionaries themselves, was somewhat mitigated, but reliance on the translations produced was not proportionally increased. The correctness and intelligibility of these versions were, therefore, seen impugned by Oriental scholars, without much astonishment, and several of them, which were subjected, through the press, to this critical examination, and did not come altogether uncathed from out of it, gave no slight or slender shock to the faith, which all of them had been finding *. Immense sums were, however, expended at that time in putting the translations into circulation, in the full belief, that they were worthy of the sacred cause, which they were intended to promote, and the zeal of the Bible Societies in this work was indefatigable.

It is now very generally admitted, that the more rational mode of proceeding in this department, is to render such Institutions, as that of the General Assembly, subservient to the rearing up of natives

in such a knowledge of the English language, as may in due time qualify them to undertake the most important and arduous work of translating our Scriptures into the native tongue—a work, which obviously requisite as it is to the object in view by all our labours, will not, it is hoped, be undertaken, until properly qualified instruments are prepared, such instruments as may afford every reasonable guarantee, that the fruits will reflect aright the doctrines and precepts of the Bible.

But although translations of the Christian Scriptures into the languages of India, engage less of the attention of the Missionary than they once did, let it be recollected that the Scriptures in the English garb are now read, as common and every-day text books at the very schools, that are patronized by the members of the Native Literary Society, and the gratifying change of sentiment, for which we are contending, will not be doubted. Nor is this all. The writer of these remarks can take upon him to state, from personal acquaintance with the fact, that even under the native roof, although the father still profess an adherence to the vulgar faith, the BIBLE is read by the children, and it need not be added, that at the annual public examinations of the Assembly's School, where crowds of the most intelligent natives attend, a very great part of the exercises consist, in displaying the knowledge, which the pupils have acquired in Scripture History, and

ing of their countenance, have not yet been favoured with their assistance—we mean those, which, like that of the General Assembly, rest upon a religious foundation. Application has indeed repeatedly been made, but hitherto without success, to the Supreme Government of India, to obtain assistance from the treasury, in educating the class of Schoolmasters, which the institution is so obviously well adapted to furnish, and we can make some allowance for the caution in regard to these applications which has hitherto distinguished its policy. But the period has now arrived, when such a boon may be awarded without any apprehension of giving offence to native prejudices, while its necessity, if other measures, having in view native amelioration are to be effectual must be manifest to every one in the smallest degree acquainted with the state of our eastern dominions.

In recommending a system of NATIONAL EDUCATION on a scale commensurate with the extent of the field, and the magnitude of the object, and founded on what has already been done, and is doing at such Institutions as those of the General Assembly the writer of these remarks feels assured, that he is advocating a measure, of all others, the most powerfully calculated to promote the prosperity, both civil and religious, of our Eastern empire. Nor can he perceive, under the circumstances of our Indian rule, and the well known system of district and village organization which already prevails over the greater part

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even in the Evidences of Christianity. Can a more *convincing* or *gratifying* proof be desired, that now-a-days, even within the brief space of twelve or fifteen years, an attempt to complain of the Christian advocate making known the contents of that volume, in which his faith is found, to those who profess to be seeking the truth, would be at once scouted to scorn, by the rising generation of enlightened Hindus, if not even by their more narrow-minded and *bigoted fathers*?

When we find the translation of a single gospel, into a single language, in the hands of such a man as Dr Wilson of Bombay, we have confidence in its correctness; and when that translation is into the *Guzurathi* or the *Marathi*, with which this distinguished scholar has given so many proofs of his intimate acquaintance, we must hail its appearance with the highest delight; and look forward to such a version of the Christian Scriptures proving eminently successful, in diffusing a knowledge of the gospel. But in the absence of such translations of the sacred writings into the native languages, as we can desire to see in circulation, it is truly consolatory to reflect on the progress, which so many of the rising generation of natives are now making in the English language; a medium through which they may become acquainted with gospel-truth, perhaps more easily, and more correctly, than through that of any versions, with which the most erudite foreigner

could present them in their own languages. It is through the instrumentality of the English alone, that the rudiments of that profane knowledge, which we are now bestowing upon them, can be conveyed. Until they reach this language, the door is still shut against the instruction we would convey, but once educated in a thorough comprehension and use of the English tongue, and they can proceed for their attainments in Bible knowledge, to the same pure and correct fountain, from which their teachers themselves are drawing it. Nor this alone. Such a thorough knowledge of English once attained, and we may look with the greatest confidence to a channel, by which ultimately to make known the truths of Christianity to the great body of the native population, in all the purity and intelligibility, which we can desire. Regarding the subject in this more sober and chastened view, and willing to wait till still greater success has attended our educational efforts, we may anticipate the day, when a considerable portion of the labours within the walls of the Assembly's College, shall be devoted to the work of translating the Scriptures into the native tongues, and then we may indulge the hope that the fruit of those labours will be found worthy, to take their place by the side of our own admitted version of the Sacred Text book.

It is not intended to maintain by what now has been advanced, that while the more intelligent Hindus

have thus been brought, to acknowledge the fairness of having the Christian Scriptures made known to their countrymen by those, who urge them on them as the only worthy, and rational rule of faith and practice they have themselves relinquished all respect and belief in their own Shastra. They have indeed been compelled to admit, as we have seen, the ignorance and moral degeneracy, which have grown up among their countrymen, for we have noticed already, that the avowed object, which they have in view is to remove this reproach, but they contend that this state has arisen not *in consequence* but *in spite* of their holy books. The Christian Missionary does not include in one sweeping sentence of condemnation all that is taught in the Hindu Shastras, but here I meet, their advocate offering to prove, that at the state of moral and religious degradation, in which the Hindu is now plunged, is the natural and necessary effect of a belief in the perverted doctrines, and numerous errors, which the Hindu Shastras inculcate, and therefore, where perhaps least of all it might be expected, the contending parties are finding themselves in the open field of friendly controversy. The native Literati see, that they have no honourable alternative, but to meet the Christian Missionary on the ground he offers to make good that the rejection of the Hindu Shastras—the reception of the Christian Scripture, by the countrymen cannot restore the native character and condition to what

both parties profess themselves desirous, that it should be elevated, or restore any thing like an equality in knowledge and civilization, between the tribes of the Eastern and the Western worlds. Had no advance beyond this been made, under the system of NATIVE EDUCATION now pursuing, much undoubtedly had even already been achieved. The very stronghold, in which we thought superstition had most firmly intrenched the natives of India against our advances, has been stormed. We have obtained a peaceable and welcome lodgment within the fortress itself, and where least of all the apostle of Christianity and the votary of Brahma could have been expected to coalesce, they are at least regarding each other with anything but feelings of bitterness and animosity.

But not only were the gentlemen of the Native Literary Society once so bigoted in matters of religion, as to complain of the Christian Missionary, attempting to enlighten their countrymen in a better faith, but they even seriously proposed, to call upon the government itself, to interfere for their protection, against such attempts! In what position do the same parties now appear? They have been among the foremost to hail with pleasure the removing of those fetters from "free discussion" on all subjects, by the local authorities in India, of which many Englishmen in that country have doubted the good policy. They rank among the warmest advocates

for the cultivation of the English language, as the most powerful weapon of controversy, whether in attack or defence of existing errors ; and so far from shunning debate on matters of religious belief itself, they are not seldom the foremost, to throw down the gauntlet to their Christian opponents.

But it is not, in overcoming their opposition to fair and candid discussion in matters of faith, that the rising race of intelligent Hindus are alone distinguishing themselves. While the governments of India, in pursuance of a more enlightened and liberal policy, are throwing open to their native subjects, offices and employments, formerly shut against them, the natives themselves are casting off prejudices, which, had they been still retained, would have rendered this policy of little effect. It may be heard with some astonishment—perhaps with some incredulity by many readers on this side of the Cape of Good Hope,—that the determination of the Indian authorities, to educate and appoint a better qualified race of native doctors, than have hitherto been attached to their army, has been met by hundreds of native pupils, crowding to the new Medical College at Calcutta, and in the course of their studies, handling the bones of the human skeleton—by this time, it may no doubt be added—tracing the course of the veins and arteries with the dissecting knife, as fearlessly as any student in the University of Edinburgh. The measures of government, in holding out the

substantial rewards of *salary and allowances* to a proficiency in English literature and science, are giving a stimulus, the most powerful, to NATIVE EDUCATION, and its friends and promoters have at length the prospect of seeing removed one of the greatest objections, against which they have hitherto had to contend—that after they had given to a native youth the best instruction, which our schools can afford, their scholar fell, of necessity, back upon his original ignorance, both from the want of opportunity to apply the knowledge he had obtained, and from his being obliged to turn his thoughts to the earning of a subsistence, in a channel where this knowledge could be of no service or value to him. The force of this objection was felt by the founders of the General Assembly's Institution from the very beginning, but their hopes rested on what the progress of experience is more and more confirming—that if Great Britain is to retain her dominion in India, it must be through the instrumentality of natives in every department of the State, and they felt, that they were falling into no serious error, in anticipating a little, as they did the conviction of this truth, which is now so prevalent, and happily becoming so operative.

It would betray a very narrow idea of the field to be cultivated in British India, and of the great objects aimed at by the Church of Scotland, on entering upon this field, to confine our view to the insti-

tutions at Calcutta, Madras, and Bombay, as mere elementary schools for the education of youth. It might even be problematical how far, without a reference to the more liberal and enlightened policy now pursuing by the Indian governments, as regards their native subjects, the bestowing upon the rising generation such an education, as could only make them more sensible of their poverty, and degradation in the scale of society, might be accounted a boon, for which we should deserve their gratitude. But looking to education, as opening to them prospects the most encouraging, under the policy now entering upon, and as directing their ambition to places of trust and emolument in the public service, from which they were formerly excluded, we are well entitled to be called their truest benefactors — while as regard to the immensity of the field before us, compared with the paucity of European instruments we can bring to its cultivation, under the most favourable circumstances, teaches us, that in merely confining ourselves to the elementary education of youth, who shall go forth directly from our seminaries to fill if qualified, the situations now opening to them, we can effect, comparatively speaking, little or nothing. But, on the other hand, looking at our institutions at the several Presidencies, as we have always done as great Normal Schools for the preparation of the School master himself, our means are obviously inadequate to an extent of good not easily calculated. The system,

pursued at the Assembly's institution, employs the most acute and farthest advanced of the native pupil, as monitors or teachers of others, under the immediate superintendence of the Missionaries, and thus lays the foundation of a Normal School, in carrying on the daily operations of the ordinary and elementary. But it is obvious, that the great object we have in view will not be attained, until, by some efficient means or another, we establish classes, distinctly devoted to the task of rearing up those, who are to be the future teachers of their countrymen, and instructing them in what may be termed the *moral* of the Schoolmaster's craft. To enable us to do this the prospect of ultimate employment in their profession must be both sufficiently near and certain, and, looking alike to the general poverty of the natives, and their natural unwillingness to move of themselves, it seems obvious, that this great end must remain unattainable, so long as the government of India does not step forward to aid it, by the organization of a NATIONAL EDUCATION. Such Institutions as that of the General Assembly, founded on the Voluntary principle, ought, as we have already seen, to excite powerfully to the adoption of the state endowment system, that between them, this great work may be fully and efficiently carried out. The Government of India have, indeed, as we have seen, dealt out their protection to the cause of Native Education, but it has hitherto been in dribblets, and the institutions, best deserv-

ing of their countenance, have not yet been favoured with their assistance—we mean those, which, like that of the General Assembly, rest upon a religious foundation. Application has indeed repeatedly been made, but hitherto without success, to the Supreme Government of India, to obtain assistance from the treasury, in educating the class of Schoolmasters, which the institution is so obviously well adapted to furnish; and we can make some allowance for the caution in regard to these applications, which has hitherto distinguished its policy. But the period has now arrived, when such a boon may be awarded, without any apprehension of giving offence to native prejudices; while its necessity, if other measures, having in view native amelioration, are to be effectual, must be manifest to every one in the smallest degree acquainted with the state of our eastern dominions.

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of our territories, any great difficulties could present themselves to its execution. The greater number of the most inefficient schools, that are now to be found over India,—every village, indeed, possessing one,—are maintained by small fees or gifts to the Schoolmaster,* and there can scarcely be a doubt, that a small endowment from the Treasury, added to this means of subsistence, would place the National Schoolmaster in all the comforts and independence desirable, while, perhaps in many localities, means might be found, under a proper system for supplying the deficiency of others, less fortunately situated. Whether such a measure could be most efficiently worked out, as already suggested, by a Minister of Public Instruction, a Secretary in the Educational Department, or a Board of General Instruction, are points on which it is unnecessary to enter. But until the Government of India step forward in some such manner, as is now suggested, the exertions making by such Institutions, as that of the General Assembly, must be comparatively powerless, while regarded in connection with a national support to the Schoolmasters, whom they may send forth armed at every point, they promise the most gratifying amount of benefit to the natives of India.

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appeared in the field; and advantage was wisely and promptly taken of so very favourable a state of matters. But, in considering the amount of duty, properly before the School and Mission, the character and condition of the great body of the Hindus form a most obvious and important element; and the inquiry is most interesting, what prospect do these hold out of ultimate success to the undertaking? Is it such as to encourage the Church of Scotland to persevere in, and increase her exertions?

A very erroneous estimate will be formed of the Hindus, if it is expected, that they will be found flocking around our Missionaries, as the savages of the South Sea Islands look up to the pious men, who are now labouring among them. We are not to expect in India that prostration of the taught at the feet of the teacher, which, in the case of bringing the more barbarous part of mankind to a knowledge of Christianity, seems so natural, and so necessary a preliminary. The Hindus will not recognise so vast a gulf between their instructors and themselves, as appears to the less cultivated and civilized tribes of the earth; and out of which feeling of inferiority, if not carefully guarded against, might again grow up the rankest weeds of superstition. Their estimation of our title to their attention will be measured, in a great degree, by the impression we make, in the first instance, upon the better and more intelligent classes among themselves. Not, indeed, that

the natives of India are generally destitute of acuteness and observation, or deficient in a certain degree of intellectual cultivation. They are very far from being the utterly ignorant masses, that many are apt to imagine, and although their mental powers have been grossly misdirected by superstition, they are naturally of an inquisitive, and even metaphysical turn of mind, qualifying them, under happier circumstances than those, in which they are now placed, to think and act for themselves. Yet, it is not the less owing to the circumstance of the General Assembly's Institution having made so happy a lodgment in the good opinion of the better classes, that the middle and lower ranks so readily allow their children to be educated within its walls. This peculiar feature in the Hindu character must have forced itself on the notice of every man, who has had an opportunity of studying this singular people. But there are other traits, highly deserving the attention of those, who have embarked in their moral and religious amelioration, and there are circumstances in their condition, too apt to be overlooked by the careless observer, but far too important to be lost sight of, in an inquiry like that in which we are engaged.

It is, with many, a hackneyed theme of declamation, how much India has suffered at the hands of its Christian conquerors, and no pains have been spared by some, to depict her miseries under the British

rule The pictures, which the artists of this school present to us, owe very much of their effect to the distance, at which they are placed before the spectator, and, moreover, they assume an identification, which does not exist, between the people of India, and the chiefs, whose power we have supplanted, and whose thrones we have overturned, but for whose tyranny and oppression the people themselves acknowledge, with grateful hearts, that their Christian rulers have substituted a juster and a milder sway The truth is, that while our philanthropists are weeping over the calamities, which have overtaken India, since she acknowledged the sceptre of a Merchant king, and tracing to this usurpation every evil that overtakes her, and even every famine that devastates her provinces the natives themselves express their astonishment at the revolution, which a few years have introduced among them A revolution, effected by means so apparently slender, and disproportioned to the end has no parallel in history a change, embracing so many millions of the human race, and from which, in point of fact, has resulted so complete a substitution of comfort and safety, for wretchedness and danger, is equally unknown, and can only be ascribed by the properly constituted mind, to that Providence, which, for its own wise and inscrutable purposes, directs the destinies of nations, and which we are bound to believe, must have the high

est blessings in store for a people, for whose good it has always so miraculously interposed.

It is not meant by this to assert, that in her attempts to consolidate her Indian empire, England has not fallen into many grievous errors in government, from which her native subjects have suffered; errors, arising from first misapprehending the laws and customs, which were found prevailing among them; and then forcibly bending these to a conformity with the principles of her own jurisprudence. Let it, therefore, be remembered, in how many instances these very errors have resulted from the most honest desire to promote the welfare of our Asiatic dominions; and that they stand associated with names the most deservedly at the head of India's benefactors; and a more correct judgment may be reached on the merits of England's government in the East.

Let it also be recollected, that, on taking possession of the country, we found a vicious system of administration prevailing, wherever the Mahomedan arms had been successful; yet, vicious as it was, too firmly rooted to allow of its being overthrown, had there even been wisdom or good policy in the attempt, before another and a better was substituted in its place. To reach this other may be accounted an easy task by those, who look not beyond the surface of the subject. The attempt has often engaged the attention of the profoundest statesmen; and the

means yet remain a *desideratum*, to be discovered and applied to the extent, which British benevolence and Christian philanthropy demand. The venerable CORNWALLIS sought it in the *Permanent Settlement*, which he introduced in 1792 ; and the difficulty of the task, in which he engaged, may be appreciated, in some measure, from the diverse opinions with which this most sweeping and extensive measure has been regarded. Yet so satisfied was the administration of that day of at once the justice, the necessity, and the invaluable advantages, to be reaped from this settlement of the revenue, that, in order to secure its benefits beyond all risk, it was placed under guarantees, which in good faith prevent a remedy being effectually applied to the evils, that have arisen out of it ; and which have since manifested themselves so abundantly in the aggrandisement of the Zemindar, and the impoverishment of the Ryot, left unprotected to his exactions. Yet was this error, as it is now so generally accounted, of substituting the ministerial officer for collecting the land-rent due to the prince, as the real feudal proprietor of the soil, hailed as a return to the system, under which India had flourished in former days, before the Mahomedan corruption had utterly unhinged and overthrown it. While, therefore, it may be fully admitted, that a better acquaintance with the ancient institutions of the country, and a more calm and impartial survey of the effects to be produced by a Permanent Settlement of the revenue,

might have prevented the adoption of this policy, it does not follow, that the state in which Lord Cornwallis found the revenue, did not justify the measure he introduced; nor is it to be inferred, that its adoption did not remedy and remove the most intolerable evils; while, at the same time, it is justly chargeable as the source of others, unknown before its establishment, and traceable, not to the general depravity of the native character, or to the oppressive domination of their British masters, but to the difficulties, and consequent imperfection and errors, of our administrative policy.

It has been, again, the aim of some of our modern political economists, to relieve the poverty, that has hitherto prevailed in India, by furnishing the natives with the cheaply manufactured fabrics of the mother country; and the *free trade*, which is intended to enrich them, is complained of as throwing thousands of the industrious weavers of Hindustan out of employment; and consigning them and their families to ruin and starvation! It were well, if we could become convinced, that it is not the fixing of the land-rent at a permanent standard; or the bringing down the amount of revenue, required to uphold the fabric of government; or the encouraging local industry, either by facilities to, or drawbacks upon, the importation of foreign articles; that are to work the regeneration of British India. It is not by converting the mud-built hut of the

trader—the proof, we are told, of his poverty and wretchedness!—into the substantial stone-built tenement, which the climate requires not to protect him from its rigour. It is not by enabling the half-clad, and consequently, as is argued, the wretched and miserable native! to deck himself out in attire, which would only be an irksome and unwieldy restraint upon the movement of his limbs, that India's evils are to be remedied. But fortunately so far, the root of these evils lies where we may apply a remedy. It is to be found in an ignorance, which, by a judicious system of EDUCATION, we may remove:—It is to be traced to the prevalence of a degrading superstition, which the light of CHRISTIANITY must inevitably dissipate; and it becomes useless to bewail over the evils that still exist, and to trace them to the errors of our political rule, than to strive to remedy and remove them by the only means, which, so far as we are to be the happy instruments of regeneration, can ever reach the sources from which they flow. In proportion as we direct our energies, to raise the moral and religious condition of our native inhabitants, the assimilation between the conquerors and the conquered will become more complete. The world will cease to wonder, as it now does, that forty or fifty thousand foreigners, who have obtained supreme command over the millions of Hindustan, should be able to retain them in allegiance to a far distant crown: Those

occasional heavings in the mighty mass, which have hitherto disturbed our dream of dominion, will subside into tranquillity, and leave nothing behind but a willing submission to a power, so truly consulting their welfare: Those threatenings of the storm from without, which, along so extensive a frontier, may be expected occasionally to arise, will be viewed with little terror, under the conviction we shall then feel, that when we do move to chastise the insolence, that would violate our territories, we leave behind us a population, more ready to pray for our success, than to take advantage of our absence; and prepared to defend the rich legacy we shall have bequeathed to them, should their barbarous and ambitious neighbours strive to strip them of it; or should we ourselves fall in its defence. *It is a fatherly government, really interested in its prosperity, political, social, and religious, that India demands; and that government, we trust, we may venture to say, India has obtained in the Christian power, that now watches over its destinies.* The very fact, which has excited the wonder and envy of our enemies and rivals in Europe, that, with a mere handful of troops, we should retain so many tribes, and some of them so eminently warlike, in quiet submission to our dominion, bespeaks the general wisdom and good government of this power; and solves the problem of India's debt to England, in a manner the most honourable to the latter.

But whatever may be the judgment, to which we come, when the measures of the early rulers of British India are submitted to us, it is surely a subject of honest national pride, that the Englishman, who now bends his steps to that country, may witness, with high delight and satisfaction, the exertions of its Christian governors to alleviate the ills, under which its native population still labour ; and it is at least gratifying to know, that these exertions are better appreciated by the people of India themselves, than by many in England, who have stepped forward as the reformers of our Eastern empire.

But, confining our remarks to the subject more immediately before us, it is well known, that the natives of India receive all our endeavours to instruct and educate them with the most grateful hearts ; and it will surprise us the less, that such should be their feeling, when it is kept in view, that they know, as well as we do, that when the standard of the moral and social condition of the multitude, is raised to the height, to which we point their ambition ; when the apprehension of the rights, which belong to the many in the political state, that is justly balanced, bears among them any thing like a proportion to their physical strength and numbers ; the strangers, that now govern and instruct them, must submit to devolve the task upon themselves. They have no fears, therefore, that the EDUCATION, which we are giving them, is intended to bind them the more irrevocably

to the chariot-wheels of our own political monopoly; and they observe this education, in the case of the General Assembly's School and Mission, tempered and guided by a judgment and discretion, as regards their religious prejudices, which they are well able to understand; which, they know, involve no surrender of Christian principle upon our part; or any admission by us, that the Faith of *Brahma* and of *CHRIST* stand upon an equal footing. It is in fact their firm persuasion, now at length so happily reached, in the sincerity of the Christian's belief in the worth and superiority of his own religion, not less than their reliance on that charity, which he teaches them to be its great and glorious characteristic, that encourages the natives to receive at our hands the elementary education for their children, which we now offer them. On this important point the testimony of the late Dr Middleton, the first Bishop of Calcutta, may be appealed to.

"Unquestionably," says that distinguished prelate, "within a very few years, a change has taken place in the sentiments of the people around us. It was once hardly known, even by the better informed among them, that we possessed any system of religious belief, or indeed that there were any considerable modes of faith existing among men, except the two, which divide, though unequally, the population of Hindoostan. They viewed their conquerors, as men of enterprise and talent and bravery, skilled in the

arts of war and government, and, if just and equitable in their administration, owing these virtues to something national or constitutional, or even to self-interest, rather than to the fear of God. Of our views upon subjects connected with religion, little could be known: though we did not *practise* idolatry, we were not in general very forward to condemn it: policy and interest, not even yet perhaps so effectually disclaimed as might be wished, seemed rather to recommend, that it should be numbered among harmless prejudices, and treated with respect: and any intercourse with the natives, tending directly to religious discussions, and aiming at their conviction, was probably extremely rare. It cannot be necessary to insist at much length, upon the contrast, exhibited in the present state of things. Curiosity is awakened to ascertain what opinions we really hold upon the most momentous of all questions; and the inquisitive have learnt, that we have a religion, which we not only believe to be true, but to be the *only* truth: they perceive that we are even anxious to impart it to them, considering them lost in darkness and delusion: and that we are forward to show the reasons and grounds of our faith."

The Missionary of the Church of Scotland is distinguished for the undeviating steadiness, with which he pursues his object,—that of raising the children of superstition to an equality, in purity of

faith and practice, with their Christian instructors. The political and legislative reformers may seek to achieve the equality at which they aim, by bringing down the conquerors to the level of the conquered, in civil and legal rights and privileges, regardless of alike the injustice and the impolicy of the attempt; and when such short-sighted opposition is offered to the decrees of an overruling Providence, we may cease to wonder, that even those, for whose benefit such legislators ostensibly labour, should come to regard them with as little respect as gratitude. But happily the religious regenerator of the Hindas is making a juster and a wiser estimate of his duties; and he is rising every day higher and higher in their estimation.

As there is scarcely to be found a subject of controversy, in matters connected with our Indian rule, on which more opposite and discordant opinions have been entertained, than on the moral character and condition of the native population; so their attainments in literature and science, not less than in morality and religion, have been a source of no less contention and difference of opinion; and it is obviously of the first importance, in a subject like the present, that right notions upon all these points should, if possible, be entertained.

It has been pronounced by no meaner an authority than the late Mr MILL, the historian of British

India, that the "Hindus never reached that point of intellectual maturity, at which the record of the past for the guidance of the future begins to be understood," and of course he tells us, that "no historical composition whatever appears to have existed in the literature of the Hindus," nor will he admit, that even since the Mahomedan invasion of India, has any Hindu produced an historical work ! Such statements startle the man, who is but indifferently read in Hindu literature, and they are utterly belied by the researches of our own Oriental scholars, whose labours ought to have been known to Mr MILL. Whatever may be said of the *value* of this literature, we have the testimony of Sir WILLIAM JONES, that "wherever we direct our attention to it, the notion of infinity presents itself" and we have the still better authority of Mr WILSON, the present learned Professor of Sanscrit in the University of Oxford, that our acquaintance with the stores of Hindu literature is limited, not by *their* poverty, but our own. These stores are abundant beyond belief, but our researches in the field have been upon the most pigmy scale.

It is within the memory of living persons, that all the reality of these riches has been made known to modern Europe. Before the researches of Oriental scholars, yet alive, the darkness which had gathered around them, has been in a great measure dissipated, and the feeling of contempt, for the fancied bombast

and nothingness of Eastern lore, given place to wonder, at its unadorned simplicity, and ponderous substantiality. Every day is demonstrating more and more, that when we tread the soil of India, we approach the birth place of all that has ever embellished the Western world, in science and philosophy; and when the storehouses of the *SANSKRIT* are unlocked by *COLEBROOK* and *WILSON*, and other distinguished scholars, we discover at once from whence the Greeks stole their fables and their mythology. We learn where the lessons of *PYTHAGORAS* had been familiar, centuries before that philosopher flourished; and where he, who taught others, and became the founder of a sect, on which the vanity of his countrymen affixed his name, was himself a scholar, indebted for all he knew, or ever gave to Greece. The flights of *PLATO* into the regions of metaphysics, on which the classical world of the West have hitherto looked, as unrivalled in boldness, are beginning to be regarded as tame, compared with the eagle-soarings of the Hindu sages, from whose more adventurous wings the Greeks borrowed the plumes, that have sustained their comparatively pigmy flight. It has, indeed, been attempted by some modern philosophers, to prove, that the rich and overflowing Sanscrit was built by the Brahmins of India on the Greek, which they learned from Alexander's troops, on the invasion of that country by the Macedonian hero, an origin, to which the same theorists

ascribe the Literature and Philosophy of the Hindus! And the late Professor DUGALD STEWART has lent the sanction of his high name and authority to this most untenable of positions. Had we possessed the same acquaintance with Sanscrit in the days of Stewart, as has since rewarded the researches of our Oriental scholars, *this very absurd theory would not have found his support*, but, in order to maintain it, he was driven to doctrines, which ought to have demonstrated its fallacy. He imagines, that the Brāhmins, not choosing to borrow the Greek language, but wanting terms to express their new ideas, as well as to conceal these ideas from the other castes, invented a new language, and he professes to see no difficulty in their way, with the Greek to work upon as a basis! The language thus invented was, according to him, gradually carried to perfection, between the days of ALEXANDER and the Christian era, and he infers that it was at its height of purity and elegance 56 B C, because he finds Mr Colebrook saying, that many distinguished Sanscrit writers lived in the reign of *Vikramaditya*, who flourished at that period. Mr Stewart, being himself ignorant of Sanscrit, necessarily rests on the authority of others, and those, whom he adduces, would not now a days certainly find much weight in the eyes of our Orientalists and, moreover, he is contented with wonderfully little support from any particular source, when an occasional conversation

of Mr Wilkins with Lord Monboddo, in which Mr Wilkins mentioned, that the *alpha privative* is as common in Sanscrit as in Greek, is held by him "confirmation strong" of his theory ! Mr HALUED, in Sanscrit literature, is not an authority to be relied on, and the Rev Dr Brown, another of Stewart's authorities, it is well known, was utterly ignorant of the language. GIBSON is pressed into his service, and the suspicion of the historian, that "some, perhaps much, of the Indian science was derived from the Greeks of Bactriana," is made more of than it is worth, even supported by the conjectures of MEINERS, while all the time Stewart either disdains, or was unable to look for guidance to the works of the *Schlegels, G Humboldt, Beppis, Frank, and Klaproth*. But were his authorities much more valuable than they are, it has been well replied to all the reasoning built upon them, that the interval between ALEXANDER'S *irruption* into, for it was not a *conquest* of India, and the period alluded to, was somewhat short for the extension, and profound acquirement of a foreign language, the fabrication of a new one upon its model, and the multiplication of classical writers, flourishing, according to this theory, at Ougein, far from the centre of Grecian intercourse. But the truth is, that Alexander's conquests in India were not only transient, but extended a very little way into its provinces, not stretching beyond the modern Lahore, and the coun-

tries on the banks of the Indus, from Moultan to the sea, and Professor Stewart ascribes to them effects altogether inconceivable. That the rich and perfect language, to which this Grecian intercourse gave rise, should have come into the possession of every Brahmin in India, Mr Stewart sees indeed no difficulty in imagining; but he forgets, that the Brahmins form no order or fraternity, like the Monks of the Western world, having a community of object and action. He seems, like many others, to consider them a priesthood, and a hierarchy, allowing of a concentration of purpose for the aggrandizement of the body, totally overlooking the fact, that they pursue all the respectable occupations of life, and that the functionaries of civil government, as well as religion, are chosen from them. But confining ourselves to those of the Brahmin caste, who make study their special avocation, the conspiracy and combination, supposed by Mr Stewart, are utterly absurd.

But farther, the Sanscrit exhibits even a greater resemblance to the Latin than to the Greek—a fact which somewhat staggers Mr Stewart, but which he accounts for on the supposition, that this tongue may have been enriched also from this source, “during the long commercial intercourse of the Romans with India, both by sea and land. If, as Mr Colebrook says, elegant writers in Sanscrit flourished in the days of *Vikramaditya*, it will be difficult to show, how they could have borrowed any of their

"spread themselves into 'Asia Minor, Greece,' and Italy, and Germany, and the Teutonic countriesⁿ of the North •

"In the walks of Philosophy, the Hindus can boast of as many and different intellectual systems, as ever adorned or perplexed the mind of Greece herself. If the *Sankya* doctrines of the Hindu philosophers are now but 'little' studied, we know, beyond all doubt, that they exercised a considerable influence over the national creed of Brahma, in the early centuries of Christianity, and for a time invaded the orthodox faith, which only obtained the final victory, 'by deeper and deeper plunges into the grossness of superstition and idolatry,' aided, perhaps, by those political convulsions from within, those terrible invasions from without, which in the end are ever so fatal to the progress of thought. These, indeed, were the days of a transcendental philosophy, natural, perhaps, to a people who had become careless about the real events occurring around them, but absorbed in speculation about the ideal world, which alone had any charms for them. In this region the Hindu philosophers certainly once luxuriated with an ardour unknown to the cooler natives of the West, and could the works, in which they embodied their wild fantasies, be gr-

thered together, we should be presented with a collection, not more remarkable for its volume, than the singular light, which it would throw upon the wanderings of the human mind in other days, perhaps the no less singular key, which it would afford to much, that it is, even at this moment, again portending one of those states of great and general transformation, in intellectual and religious feelings, which, like the disturbances that mark the eras in the world of Geology, arise at intervals to destroy the old, and to introduce a new mode of thinking among mankind. If any man wishes "to study the present in the past," so far as revolutions in intellectual philosophy and religious creeds, unaccompanied by the light of revelation, are concerned, let him have recourse to the writings of the Hindus • Among this people, and at the particular era to which reference is had, poetry and reason seemed to have entered into an alliance which produced the more incongruous, yet not uninteresting, perhaps not unedifying results. And it may be said, probably with greater truth, than many are apt to imagine, that the philosophy and metaphysics of the Hindus are chiefly distinguished from those of ancient Greece and modern Germany, by having been the original stock, from which all others have sprung and flourished, under the wild exuberance of human intellect and imagination, unchecked by a

knowledge of True Religion; but which none have ever yet rivalled, in its original richness and fecundity.

When indeed the poverty of *Hindu literature* is spoken of, it is forgotten, as it is perhaps unknown, that, according to its technical classification, there are no fewer than eighteen huge and gigantic works called the *Vedras*, or parts of "True Knowledge;" that of these, there are four dedicated to Mythology, Logic, Theology, and Law; and that, moreover, the *Upan-ga* of Mythology alone requires eighteen larger, and as many smaller compilations to contain it—the first alone extending to 400,000 stanzas, equal to 1,600,000 lines! The *Naya*, or Logic of the Hindus, is also sufficiently voluminous, although as yet but little known—perhaps in itself little deserving to be so, except as enabling us to fill up, the more fully and satisfactorily, a finished sketch of the progress, or rather the perversity, of human intellect.

When India became an object of interest to the literary and scientific world of Europe, the *Chronology of the Hindu schools* was among the very first objects that arrested its attention: And the remote antiquity claimed by these schools to the events, which they appeared to the unlearned in their mysteries to record as historical facts, was greedily laid hold of by the race of infidel philosophers, who had then sprung up in the Western world. For a time,

doubts were even raised in the minds of some, willing to believe in the Mosaic account of Creation, and the period there assigned to man, as an inhabitant of this earth. But these doubts could only be cherished, so long as the subject was obscurely seen through the ignorance, which then pervaded all that regarded Hindu literature and science. What was at first represented, if not in truth believed, as truly historical, was soon discovered to be purely mythological, and in reality pretended to no such aid from astronomical calculations, as had, in the first instance, been adduced as giving support to the millions of years through which chronology, as thus set forth, affected to carry us back. As Hindu cosmogony became known through a better acquaintance with the works which treat of the universe, and its accidents, Hindu chronology ceased to have anything truly startling to the believer in the Mosaic account, or, indeed, to present to our faith anything, which might not be received as fables easily reducible, on acknowledged principles, to any dimensions, however narrow, that might bring it within the limits of received truth. It is to the Christian a subject of the highest satisfaction, that the more Hindu Chronology is divested of all that is clearly allegorical, and brought within the limits of legitimate criticism, the more does it confirm our faith in the account given by Moses in the Sacred Writings, and so far from proving a weapon in the hands of the

adversary, to shake belief in Christianity, may be employed with the most manifest good effect by the Gospel missionary, to establish the truth of the Religion which he seeks to make known to the Hindus.

In all the Hindu systems, which a knowledge of Sanscrit is now laying bare to us, the matter of the universe is eternal, its forms alone are finite: a theory, which pervades the philosophy of Aristotle and the Greeks; and has been, perhaps, the most universally received of any, by all who have treated of this subject, unassisted by the light which revelation affords. All existing beings, according to the Hindu school of Cosmogony, are from time to time destroyed; and it helps us, in some measure, to a notion of what they really understood by gods, when we find, that from this change they are not exempted. The Great First Cause of all alone remains unchanged and unchangeable. The importance of the objects destroyed, founded on their possession of higher intellectual qualities, regulates the periods, at which the destruction takes place and the doctrine, that the world of gods is destroyed and renewed at intervals, far exceeding in duration those that are allotted to the vicissitudes, which occur to man and his world, would seem to point to a belief in the existence of a race of beings different from the human, and, may we not add, seemingly corresponding to the spirits or beings, through the agency of whose chief or master-spirit, we are

taught in Scripture, that man was first led astray from his integrity. When the chronological and mytho-historical legends of the Hindus are thus found capable, on being better known, of being reduced to an approximation with all that the Sacred Writings have seen fit to teach us on these subjects, it will easily be perceived, that if properly studied and employed, they may prove instruments of no mean utility, in the hands of the Christian missionary, to recommend his faith to the natives of India, instead of being found those impediments in his way, which they have too frequently been esteemed. They may be seen, when still farther scrutinized, to prove, that the Hindus have been less guilty, in straying grievously from the path of truth, than in proudly attempting to be wise above what is written; and, if we may so speak, plundering the tree of knowledge, until it has ceased to be unto them, as it is unto the Christian, the tree of life. Thus are the researches of modern Oriental scholars more and more placing it beyond a doubt, that Hindu Chronology finds its rudiments in Hindu Cosmogony; and that the attempts of their philosophers, to adjust the period of supposed destruction and resuscitation, which, according to their theory of the universe, take place at longer or shorter intervals, have led to the fanciful and unbounded latitude they have taken, in describing the stages of the world; but that, when they come to deal with

man, and the events of his epoch on the globe, their chronology presents nothing really revolting to his faith, who receives the account given by Moses of the creation of the human race.

The reader may, perhaps, be startled, when he finds it affirmed, that the science of Surgery was once extensively cultivated, and highly esteemed by the Hindus. The art, which professes to bring relief to injuries inflicted by external substances, was, in all probability, cultivated before any attempt was made, to find a remedy for the internal disease of the body. The *iatros* of the Greeks was the man learned and dexterous in extracting the arrow from the flesh, in which it lodged; and the first division of the *Ayur Veda* of the Hindus is devoted to the same mystery, and to the treatment of the inflammation and suppuration thereby produced. This division is termed *Salya*, a Sanscrit word signifying a dart or arrow; and points to the same origin of the science among the Hindus, as among the Greeks. The second great division is appropriated to external organic affections of the eyes, ears, nose, &c., and is termed *Selakya*, from the slender probes and needles, directed to be used in operations on these parts. In these two great divisions, there is little to oppose our modern notions of propriety in surgical practice; and the Hindu writers themselves are sensible, how much more easy it is in them, to

steer clear of all that is doubtful and fanciful, than when they come to treat of, and to prescribe for, internal diseases. *Dhanuantari*, one of their most celebrated writers on surgery, pronounces *Salya*, or surgery, to be "the first and best of the medical sciences; less liable than any other to the fallacies of conjectural, and inferential practice; pure in itself; perpetual in its applicability; the worthy produce of heaven, and certain source of fame." Greatly as the present race of Hindu surgeons have degenerated, there are practitioners among them scattered over India, who, in the particular operation of couching for the cataract, are said to be successful beyond what the European surgeon can boast of; and we have the testimony of Mr Coates, a most intelligent observer of Hindu manners on the western side of India, that even the difficult operation of lithotomy is often successfully, though awkwardly, performed by them. The *Ayur Veda* does not, however, confine itself to this more certain and infallible branch of the art of healing; but devotes one of its eight divisions to the diseases of the puerpural state, and of infancy; another to the restoring of patients labouring under demoniacal possession; a third, to the application of the *ars medendi* to the diseases of the body, properly so called; and a fourth, to the administration of antidotes; the two remaining divisions treating of *Rasayana* or Chemistry, or the combinations, chiefly

view the religious improvement of the Hindus, the *Mīmāṃsā* or section of Theology, will find greater attention than that of Logic or Medicine. With the part of this section which is practical, and dedicated to ceremonial rites, we are but slenderly acquainted, nor would the fruit of reaching its knowledge in any way requite the toil of arriving at it. On the part which discusses the great question of *Matter* and *Spirit*, and the nature of God and Man, and is known by the name of the *VEDĀNTA*, Oriental scholars have furnished much valuable information to the Christian missionary, and the original works, treating of this celebrated Philosophy, would form a little library of themselves, were the collection even confined to the translations, which have been made within the last twenty or thirty years. In these works, doctrines of a very sublime character, as regards God, and his attributes, are to be discovered. They are buried, indeed, under fables and tales the most irrational and incoherent, but it is surely worthy of special remark in this place, that amidst all the wanderings of the human mind, which have served to disturb and to confound all TRUTH, and to lead the world astray from all that constitutes human peace and happiness, some of the great doctrines of Christianity itself have glimmered through the darkness, and that even with no very dubious light, however much perverted and misapprehended. In the *Matsya Purana*, we have

a singular passage, which has been often noticed, appearing to point to the great doctrine of the *Trinity*, in which it is taught, that the GREAT ONE becomes distinctly known to man as "three gods," being, in the words of the Purāṇa, "*eka murtis, trayo devah*," one person in three gods—*Brahma*, *Vishnu*, and *Maheśwara*: In the aggregate it is the Deity, but distributive it appertains to individual beings

Nor can we help noticing in this place, how much of the Mythology of the Hindus is evidently traceable to the Mosaic account of Man, his creation, and his fall. We have here a period, when the human race existed in a state of primitive innocence and purity, before *desire* had overcome them, and conducted them to sin and misery. They then dwelt in a garden, abounding with all kinds of fruits grateful to their taste, and adequate to their growth and nourishment, and in this garden there flourished a tree inviting our original parents to taste of its tempting burden, but which in them it was death to touch. In this stage of Man's history, the Serpent also acts a principal part in Hindu Mythology; and is the medium, through which the human race forfeit their happiness, and the instrument employed to effect their ruin by the prince of those spirits, who had rebelled against the gods,

and had been driven from heaven. But we have not only presented to us the first *Menu*, or ADAM of our race, with his fall and banishment from Eden; but we have also the second *Menu*, or NOAH, preserved miraculously in an ark, during a great and destructive deluge, and again re-peopling the world, after the subsidence of the waters. The law-giver, and leader of the children of Israel, receives these great truths, as they are revealed; humbly believes, and attempts not to be "wise above what is written;" and the Founder of Christianity consecrates his Creed, in the faith which he demands to it from his followers; and like MOSES, leaves its doctrines in all the sublime simplicity, in which they are found in the Oracles of Truth. The Hindu sages, and the Buddhist *Richis*, build upon these doctrines an infinite variety of the most fanciful and discordant fables, until they are utterly lost amidst the rubbish. This vicious and perverted propensity stops not, until it has identified the CREATOR and the *Creature*, confounding CAUSE and *Effect*, and discovering the Supreme Being, not in Man only, but in the very vilest of the brute creation. In the Jewish Mythology, the unity, the spirituality, and the supremacy of JEHOVAH, are constantly and steadily preserved. His direct agency, while it guides the highest movements of the universe, is brought down to the minutest actions of men; and no rival is permitted near the throne of

the ALMIGHTY. His Omnipotence is not affronted by the supposition, that he needs to divide the cares of his government; and his Omniscience requires the aid of no other agents, to keep him acquainted with what is going on in his boundless dominions. Men, left to their own resources, have striven to do the Deity honour, by what Reason itself tells them, he is most dishonoured and disparaged; but the Revelations of *Moses* and *Jesus*, in pity to the weakness and imperfections of the powers of man, have mercifully thrown the veil of mystery over what *Hindu Mythology* affects to lay open to its inmost recesses, and contenting themselves with teaching us all, that in our present state of being we are capable of knowing, bids us look forward, in faith and hope, to another and a better, in which we shall no longer see the Deity, and his dealings with his off-spring, "darkly as through a glass," but "face to face;" and thus have these dispensations, while they do homage to the religious sense and feeling of the heart of man, rescued the human race from the bitter and degrading thralldom of superstition. It is not, therefore, in teaching too little, that the sin of *Hinduism* lies; but in teaching too much; and the business of the Christian Missionary is to unlearn the child of superstition in what he has impiously attempted to pluck from "the tree of Knowledge," and to ingraft upon "the tree of Life."

It is also worthy of remark, that, since our ac-

quaintance with Hindu mythology has become more extensive and accurate, not a little light has been thrown upon that portion of the Jewish Scriptures, which touch so frequently on the idolatrous worship of the surrounding nations. The gods of the Assyrians and Babylonians were, in truth, the deities that are still worshipped in India, and when the prophet Amos upbraided the Jews with having borne the tabernacle of *Chiun*,* we are the better able to understand his meaning, now that we are acquainted with the worship of *Siva*, and the ceremony of his being borne in his car by his deluded votaries. In India no events have hitherto occurred, greatly to shake the dominion of that idolatry, which at an early age seduced the human race from the worship of the true and living God, and which, in the law given to the children of Israel, was uprooted with the race of idolaters themselves, and at this day the *Baal-peor*, and *Succoth benoth*, and *Moloch* of the Philistines and Babylonians, may find their counter parts in the worship paid to *Siva Kali*, and the *Lingam*. So remarkable, indeed, does this resemblance appear, the farther the comparison is carried, that we can account for it on no other supposition, than an identity of origin. Nor is the remark to be confined to the idol of Assyria and Babylon, so frequently spoken of in the Jewish writings. The *Osiris* of the Egyptians, the *Phallus* of the Greeks, the *Priapus*

of the Romans, now happily heard of only in the polluted pages of past superstition, still retain their sensual and polluted empire in the worship of *Siva* and the *Lingam*. In truth, the key to the idolatry and degrading superstition in the world, may be found in the dominion, which the sensual and animal appetites of human nature have been permitted to acquire over the intellect and conscience of mankind. In yielding to this dominion, have we not "The Fall of Man" as taught us in the Scriptures of truth; and in his being rescued from the power and penalty of this thralldom, through the grace of God that is in Christ Jesus, do we not recognise that regeneration of our nature, which the Saviour of mankind came to accomplish? Let us hope, as we earnestly pray, that the time is approaching when the Hindu shall call on Him in whom he has not yet believed; now that, in the mercy of God, the preacher has been sent forth to instruct him in the doctrines of the Gospel of Peace, and the glad tidings of good things; and when in India, as in regions less favoured by the kindness of nature, the cruel and abominable rites of an idolatry, the most degrading, shall give place to the pure and spiritual worship of CHRISTIANITY; as a mythology the most absurd and destructive alike of all that is pure and exalted in man, is supplanted by a knowledge of the Deity, and his dealings with his rational offspring, which shall spiritualize, exalt, and dignify his nature.

But if Hindu records afford something more than mere glimmerings of a purer creed once enjoyed, how mighty is the volume of light, which they are now pouring out, as they are daily discovered and developed, upon the corruptions that invaded and debased Christianity in its early ages, and which even yet, in spite of the glorious REFORMATION, still disfigure her in the fables and follies of Roman Catholic worship! If, as we have seen, Greece borrowed from India her literature and philosophy, Christendom is debtor to the same storehouse of all that is excellent and sublime—all that is puerile and debasing—for the heresies, that arose and distracted her, before three centuries had marked the continuance of the Faith of Jesus upon earth. At the period to which we refer, the East and the West met and interchanged, at Alexandria, the commodities of commerce, and the subtleties of metaphysics. It is impossible to doubt, that ORIGEN drew his symbolism from the same source, whence Pythagoras stole his philosophy. As light is thrown upon the stores of Hindu literature, the coincidence between the speculations, that had been pursued on the banks of the Ganges, centuries before Origen arose, and those which were prosecuted in his day, by the stream of the far famed Nile, puzzled and perplexed the world, becomes too striking to be accounted for, on any other supposition. Nor was it the orthodox creed of Brahma, that alone contributed to dilute and cor

rupt the pure doctrines of the Cross. The heresies of Buddhism found their way to Egypt, and are traceable in the writings of the Christian Clemens Alexandrinus himself, and perhaps the proudest trophy ever raised to the honour, or dishonour of Hindu tenets, as, in truth, the contaminators of Christian faith and worship, is to be found in the rise and progress of the Monastic Order. There was nothing really original in the fantasies of St Anthony. The Monk of the desert of Suez was but a copy of the Ascetic of the Buddha faith, and India, not Egypt, was the birth place of an Institution, which has spread abroad in the Christian world, and still retains its dominion over thou ands, who profess belief in a religion, which, in all the precepts it inculcates, and in the great example of its Divine Founder, must be held as condemning it as the fruit, alike of pride and superstitious fear—an institution, which, springing from the religious sense and feeling, being roused to a morbid extent, we naturally expect should be almost coeval with the history of man. Such, in point of fact, was the mixture of Hindu metaphysics and practices with Christian doctrines and worship, that the pure and simple truths of the Gospel were almost entirely lost sight of, amidst questions infinitely transcending the reach of human intellect, but which, as we now know, constituted the great mass of Hindu literature, long before the Christian world was seduced by their temptations. An escape from the perplexi

But if Hindu records afford something more than mere glimmerings of a purer creed once enjoyed, how mighty is the volume of light, which they are now pouring out, as they are daily discovered and developed, upon the corruptions that invaded and debased Christianity in its early ages, and which even yet, in spite of the glorious REFORMATION, still disfigure her in the fables and follies of Roman Catholic worship! If, as we have seen, Greece borrowed from India her literature and philosophy, Christendom is debtor to the same storehouse of all that is excellent and sublime—all that is puerile and debasing—for the heresies, that arose and distracted her, before three centuries had marked the continuance of the Faith of Jesus upon earth. At the period to which we refer, the East and the West met and interchanged, at Alexandria, the commodities of commerce, and the subtleties of metaphysics. It is impossible to doubt, that ORIGEN drew his symbolism from the same source, whence Pythagoras stole his philosophy. As light is thrown upon the stores of Hindu literature, the coincidence between the speculations, that had been pursued on the banks of the Ganges, centuries before Origen arose, and those which were prosecuted in his day, by the stream of the far famed Nile, puzzled and perplexed the world, becomes too striking to be accounted for, on any other supposition. Nor was it the orthodox creed of Brahma that alone contributed to dilute and cor

rupt the pure doctrines of the Cross The heresies of Buddhism found their way to Egypt, and are traceable in the writings of the Christian Clemens Alexandrinus himself and perhaps the proudest trophy ever raised to the honour, or dishonour of Hindu tenets, as, in truth, the contaminators of Christian faith and worship, is to be found in the rise and progress of the Monastic Order There was nothing really original in the fantasies of St Anthony The Monk of the desert of Suez was but a copy of the Ascetic of the Buddha faith, and India, not Egypt, was the birth place of an Institution, which has spread abroad in the Christian world, and still retains its dominion over thousands, who profess belief in a religion, which, in all the precepts it inculcates, and in the great example of its Divine Founder, must be held as condemning it as the fruit, alike of pride and superstitious fear—an institution, which, springing from the religious sense and feeling, being roused to a morbid extent, we naturally expect should be almost coeval with the history of man Such, in point of fact, was the mixture of Hindu metaphysics and practices with Christian doctrines and worship, that the pure and simple truths of the Gospel were almost entirely lost sight of, amidst questions infinitely transcending the reach of human intellect, but which, as we now know, constituted the great mass of Hindu literature, long before the Christian world was seduced by their temptations An escape from the perplexi-

ties, into which these questions had thrown the Western world, at the commencement of the Christian era, was at length found in the *infalibility of the Church*, and unity of faith was obtained at the sacrifice of all, which constitutes the freedom and dignity of human nature; which, among the Hindus, had been grievously debased and perverted, but never thus tamely surrendered. From this, the second error, worse than the first, the Reformation from Popery has rescued a great part of the Christian world. It has re-opened it, of necessity, to the *entertaining of the same questions, that once engaged the Hindu philosophers*, and as there is no good without its attendant evil, it were foolish to conceal, that we are again exposed to the risk of seeing the pure and simple truths of Christianity buried under "the vain imaginations of men, calling themselves philosophers." A careful attention to the history, a candid inquiry into the literature and religion of the people, whom we are now going forth to educate in our faith, may serve, in no trifling degree, to guard us against this danger and thus may the holy work, in which we are engaged, contribute—not less to preserve to us the purity and integrity of our own creed, than to enlighten our heathen brethren in all that pertains to their temporal and eternal welfare. It constitutes indeed, a singular cycle in the history of religion, that Christianity should have thus borrowed its corruptions from India, and become

ing purified, at length, from the superstitions, which they introduced, and which almost rivalled the parent stem in a deep departure from all that is pure and holy, and rational in Religious Faith and Worship, should now be giving back to the East, the purified stream of a PROTESTANT FAITH. It is thus, that mixing with the hitherto unmolested and unmitigated heathenism of India, the Gospel of Peace in the spirit, that constitutes its high and distinguishing characteristic, is this day returning "good for evil" to the millions, who yet "*sit in darkness, and in the shadow of death*"

But enough may have been adduced to prove, how little they know of the Literature, whether philosophical or theological, of the Hindus, who assert, that even in the simple department, which records the events and transactions of the past, for the benefit of future generations, they are so very far behind the nations of the West, or altogether so unworthy of notice as they have been painted. But, perhaps, the Poetry of the people, whose moral and religious improvement is now the object of our exertions, ought not to be altogether overlooked. On this subject the opinion of one of the most distinguished of our Oriental scholars may be quoted, to convince us, that 'when we reject the extravagant legends of the *Ramayana* and the *Mahabharat* there will be found

in these poetical works of the Hindus much beautiful imagery, animated description and tender and natural feeling. In fact, neither of these works is yet well known, and nothing can be more unjust than the pictures which have been given of them. Amongst other blemishes they have been charged with "metaphors perpetual and these the most unnatural and ridiculous," than which nothing can be less true. "It is not the genius of Sanscrit composition to delight in metaphor, and in this respect it furnishes a striking contrast to Arabic and Persian poetry. Modern writers may be sometimes charged with this vice, as they were taught to consider it a beauty by their Mahomedan masters, but the farther we go back into antiquity the simpler the style becomes. We know nothing in the literature of ancient or modern Europe, which can be compared to the *Ramayana* for the absence of metaphorical ornament or the naked simplicity of its style. — 'We are not sure,' adds the distinguished scholar, who has now been quoted, 'whether the vast conceit of modern critics may be not more fatal to truth than the credulity of ignorance. Were it within the scope of the present treatise to expatiate in this inviting field, where to the man of taste and feeling there is so much to reward research, ample proof of the character here given to Hindu poetry might be afforded. Such of our readers as are desirous of seeing the

position more fully established, will find, in the Appendix, a copious extract from the *Quarterly Oriental Magazine and Review* *

It is impossible, however, even in this rapid sketch of Hindu progress in the Arts, altogether to pass over their Literature of the Drama. It has been well observed, that "no branch of literature can convey so accurate a notion of the constitution of society, or the character of a people, as their Drama. When it treats of domestic relations, we have the people themselves before us, the pictures live and breathe, when it relates to loftier themes, it presents us with their traditions and their creed, with all they imagine, and cherish, and venerate, and believe. One such portrait, in either line, is worth a hundred folios of description. In another respect, too, the representation is invaluable, it is the faithful record of the past, it shows a people, such as they were at the period when the drama was composed, before the national character had undergone the change, to which intervening years, and political revolutions, have subjected it, and which, although we may conceive, we cannot accurately appreciate, without some trust worthy standard to which the present may be compared. In this respect, the Theatre of the Hindus is particularly valuable, as the records of their past condition are,

in other respects, singularly imperfect;" and the literary world is deeply indebted to Mr Wilson, who has presented it with contributions in this department, of greater value and interest than perhaps any, which European talents and industry, digging in the mines of Sanscrit lore, have yet been able to extract. The Plays of the Hindus are elaborate compositions, on which the riches of the richest language in the world are lavishly poured: they are full of high poetical feeling; and they embrace a variety of subjects, drawn from mythology and history; from the follies of men, and from the imperfections of society. The *mystery* and the *moral* are also parts of the system; and by no people has the *metaphysical* drama been cultivated to a similar extent. But graver subjects demand our attention; and we must again refer our readers to an illustration of the text, which we have given at greater length in another place.* We shall only add, that, according to the testimony of our ablest Orientalists, so general was the employment of dramatic composition in circulating historical, moral, and political knowledge; and such were the good effects, at one period, of this instrument of instruction, particularly in Southern India, that the re-adoption of the plan was seriously proposed to the British Ministry in 1806, when engaged in

* Appendix T.

introducing a system of government throughout British India, more in conformity with the principles of the British constitution. These principles, and the working of the system, conducted upon them, it was contended, might be very successfully and widely made known to our native subjects, by means of dramatic representations, in which they might be embodied, and set before their senses and, although we may find some difficulty in affording our assent to this particular instrument of Education, we have no doubt as to the duty of those who are now engaged in reforming the Hindus, to make themselves acquainted with these dramatic works, and as little of the advantages, which may be obtained even by the Christian Missionary, from this seemingly alien employment of his time and talents.

When touching, however briefly, on the Dramatic Literature of the Hindus, it were unpardonable altogether to overlook their progress in that department, which has been aptly denominated the *Romance of peaceable society*—a department, in which, for richness and originality, the people of India stand unrivalled. Of Hindu Fiction, it may be truly said, as Bacon has remarked of fiction in general, that ‘it gives to mankind what history denies, and in some measure satisfies the mind with shadows, when it cannot enjoy the substance.’ But it has a value beyond this pleasing exercise to the

powers of the rational soul, it serves to elucidate the past manners of this singular people, while they existed as a free and independent State, undisturbed by foreign arms, and uncontaminated by foreign manners. We complain of the meagreness of materials, with which the sobriety of history, when she turns to India, can present us; and, although the researches of Oriental scholars are daily proving that this poverty is not so great as has been represented, there is undoubtedly room for no little lamentation. But we are not so much alive, on the other hand, to the richness of Hindu Fiction, which supplies us with a vast mine of information, in regard to Hindu manners, in pictures given by the natives themselves, and therefore uncontaminated by the errors, and prejudices, which the artist of the present day brings to his labour of delineation from the living subject, or even the antiquarian carries into the equally difficult researches of his art. But it is surely unnecessary to point out, how much we might be aided by a due regard to Hindu Fiction, in arriving at a correct knowledge of the interesting people, whom we are now striving to enlighten, while, at the same time, these researches would not only assist us, while confining our labours to the East, and to the acquisition of that acquaintance with the past history and condition of its population, which is so necessary to qualify us for the work of its moral and religious regeneration, but would throw

a light upon the history of the Western world, not a little curious and instructive. The labours of Baron de Sacy, among the French *Savans*, and of Sir William Jones, Mr Colebrook, Mr Wilkins, Captain Roebuck, and Professor Wilson, among our English Orientalists, have placed beyond a doubt, that *Domestic Fiction*, embodied as it is in innumerable works over the European world, owes its origin to an earlier period, and an earlier people, than the Arabic or the Gothic nations, to whom it has been so frequently traced. If the Arabs borrowed their pleasing tales from the Persians, these, in their turn, stand indebted to the Hindus, and, perhaps, no one point, connected with the progress of the natives of India in literature and the arts, is more completely established, than their claim to be the inventors of fabulous and fictitious narrative.

The *HITOPADESA*, or Tales of Bidpai or Pilpay, first brought to notice by Sir William Jones, is unquestionably a collection of the oldest fables in the world, and is represented as the work of no less distinguished a personage than VISHNU DEVA. They found their way, early in the Christian era, into Persia, between which country and India, there appears to have prevailed, at that time, a very extensive religious, as well as literary intercourse, and they appeared in Arabic, under the title of the *Kalila wa Damma*, translated from the Pehlevi, by *Abdallah*, a native of Persia, educated in the Magian re-

ligion The Arabic version appeared in the 11th century, in the Greek of *Simeon* the son of Seth, who introduced several sentences from Greek authors, and from the Holy Scriptures Translations into the Hebrew and Spanish arose between the 13th and 15th centuries, and a version into Turkish in the reign of Othman Soliman I, was executed by a learned Professor of the College of Adrianople As might be expected, versions of the *Hitopadesa* exist in all the vernacular tongues of India, and are to be found both among the Tartars and the Malais—so universally diffused over the East has been this celebrated collection of tales Abufazel himself the distinguished minister of the Great Acbar, did not disdain to translate them into Persian, and his *Ayar Danish* is at this day equally well known and prized by Persian scholars as that of *Rashid*, familiar to every one read in Oriental lore, under the name of the *Anwar-i Soheili* The Western world may be regarded as indebted for the interesting tales of the *Hitopadesa*, to John of Capua in the 13th century, who translated them into Latin, from the Hebrew version of Joel which thus became the main source by which the fables of the Hindus were introduced into the countries and languages of modern Europe As this ancient and venerable collection of apologues and narratives passed through their various and multiplied hands, it was subjected to not a little of the caprice of the translators, in

changing names and in giving such titles to their labours as pleased their fancies, or might flatter their patrons, but the characteristic features of its Hindu origin never deserted it, and at length the labours of *Jones*, *Wilkins*, and *Wilson*, in going at once to the Sanscrit fountain head, have dissipated all obscurity and doubt on this singularly interesting passage in the history and progress of the people, whom we are now striving to instruct and enlighten.

Until lately, the *Hetopadesa* was almost the only work in the fabulous department, with which the literary world of the West was much acquainted, but the labours of Oriental scholars have added to the stores of Hindu fiction, now accessible, a variety of translations from the Sanscrit, which will sustain the character of the Hindus, as having been unrivalled in this particular walk of literature. Several of these translations first appeared in the *Oriental Review*, published at Calcutta, and found their way from that work into various European publications, devoted to Oriental literature. In England they are less known than in Germany, but as illustrations of the Hindu character, they are too highly deserving of attention to be overlooked. The reader cannot but be gratified in being brought better acquainted with these fictions, than we presume he is, and an extract from these translations, given in another place, will scarcely fail to be acceptable.*

The remarks, now offered on the literature of the Hindus, will not be regarded as out of place, when we recollect the object, which the General Assembly's Institution in India has in view. This object is not only to enlighten the Hindus in a better *Faith*, but also to instruct them in a better *Philosophy*, and it is obvious, that we shall come but half prepared to the task, if we approach it in utter ignorance of the proficiency once made by this singular people, in all the branches of human knowledge, and of the stores of learning, however crude and indigested, which yet exist to mark and demonstrate this proficiency. This particular path of research has been too little trodden by the *Christian missionary* and it is only now that the mode of instruction, adopted at the Church of Scotland's Institution, is coming into operation, that its full value seems about to be appreciated. It remains, indeed, still to be regarded in all the importance which it deserves, for it is every day becoming more and more obvious, that as NATIVE EDUCATION proceeds, many powerful appliances in support of the knowledge, which we would impart, may be drawn from sources, which will then be easily accessible, and must naturally be most acceptable to the native student.

CHAPTER V

CHARACTER AND MORAL CONDITION OF THE HINDUS, CONSIDERED AS AN ENCOURAGEMENT TO NATIVE EDUCATION

Character and moral condition of the Hindus—Discordant opinions on this subject—Accounted for—Caste considered—Relaxation in this respect—Thugs of Hindustan—Phansygars—Predatory hordes—Religious impostors—Inferences as they regard Education—Effects already producing on the moral condition of the Hindus, by the Assembly's Institution—Great good effected—Gratifying prospects afforded

BUT it is time to turn more particularly to the moral character, and condition of the people of India, and inquire, how far there is any thing in this part of the picture, to demand the exertions that are making, or to encourage the hopes that are entertained, that these exertions will prove as successful as they are philanthropic. By some, the Hindus have been painted in a mildness, gentleness, and simplicity of manners, truly engaging, by others, the pencil has been dipped in debauchery, cunning, sensuality, and falsehood, until a picture the most hideous and revolting has started into life. To say that the truth, as usual, lies between the

two extremes, is only to apply to the case a trite and common truism it is more to the purpose to explain, if possible, the cause of the discordant verdict

Many circumstances have concurred to lead the Christian world to form an erroneous opinion of the Hindu character, and to estimate their morality at a lower rate, than ought in justice to be assumed Our early intercourse with India brought us necessarily into more immediate contact with the vices of this character, as it presented the natives as an avaricious and cunning people, striving, and often succeeding, in overreaching ourselves, in the ordinary traffic of the world, and, when we found them attached to courts, deeply skilled in all the arts of intrigue and duplicity Hence, both our merchants and our statesmen were at first led to form their estimate from a partial and limited view of the people of India The tale of their depravity and debauchery was readily taken up by the Christian philanthropist, who sought to bring them within the precepts of Gospel morality, and such pious and excellent men, as the late Mr Wilberforce, in urging this great duty on their countrymen, expatiated in all the fervour of eloquence on the grossness of that state of ignorance, sensuality, and duplicity, which naturally presented itself to their minds The first Missionaries, who undertook the task of converting the Hindus, were, as might be expected more attracted

by the patent vices of the few, with whom they came in contact, than with the quiet and unobtruding habits of the many, of whom they remained ignorant ; and perhaps we may say, without any breach of charity, that these good and excellent men delighted more, to depict the immoralities of the Hindu character, than to dwell upon such amiable features as it possessed. Where so few could examine for themselves, the character given by a *bona fide* witness was hastily assumed as correct, and the standard it afforded at once adopted to measure the whole race. Hence we find Wilberforce quoting Bernier to prove, that the natives of India possess little, which belongs to humanity, except the form, but forgetting, that the celebrated traveller saw little beyond the splendour, and the corruptions of the Mogul Court, and like those, who came to pin their faith to his own pictures, took himself the portrait at second-hand. The circumstances, in which Lord Cornwallis took charge of our Indian empire, did not permit him to place confidence in natives, and those, with whom he came necessarily in contact, were no doubt the last, in whom confidence could be placed. Acting on the views, which he was led to take of the native character and condition, Lord Cornwallis introduced the system, which has excited such discordant opinions among our Indian statesmen, and so ungenerously and unjustly have the Hindus been dealt with, that the very vices, arising out of this system,

and which, until it was adopted, were unknown in their character, have been quoted as belonging to them as a race; and hence, too, many of our most distinguished public men in India, when faithfully depicting these vices, have been set down, as supporting the innate depravity of the Hindus, when nothing was more remote from their minds. Moreover, we introduced into our courts of justice the swearing of natives on the water of the Ganges, under the belief, that this was a *form of oath*, which would be considered the most solemn and binding; and hence the Hindus are at once held up, as the most perjured race in the world, because it is well known, that the taking of this oath in our courts *does not confine them within the limits of truth*.

• But the inference drawn from this fact vanishes, when it is kept in mind, that no Hindu will enter our courts, and take this oath, who has not already learned so to estimate his reputation in this world, and his destiny in another, as to be quite indifferent, whether he speak truth or falsehood. We find, again, a picture of the natives of Lower Bengal given by the pencil of a police magistrate, employed in detecting and bringing to punishment the *dacoits*, or robbers, that once abounded in its provinces, and are not yet rooted out; and this picture is received as proving the natives to be in general addicted to robbery, rape, and murder. But if this system of *dacoity* has itself, in any measure, arisen out of our

own schemes of misunderstood native amelioration, and from the destruction of institutions, which, without producing this evil, we could not overthrow, we may learn a better and more useful lesson, than to measure the Hindu character by this unhappy standard. The policy, now pursuing, proceeds upon a very opposite supposition, as to the real complexion of native character. It regards that character as able, when relieved from fiscal oppression, and political degradation, to sustain the weight even of judicial duties, and to discharge them, even as a British government seeks to see them fulfilled. It has been sanctioned or rather demanded, by such men as MALCOLM, MONRO, and STRACHEY, on the ground that the native character so relieved, as we have said, will afford all that can reasonably be demanded by the British government of India, and in practical working the result, as far as it has gone, is not belying the theory. Let this character be purified and exalted by a CHRISTIAN EDUCATION, and to what height of prosperity and happiness may not our Indian possessions aspire! In the ignorance and degrading superstition, in which the Hindus are plunged, in the utter absence of every worthy motive that can excite to virtue, or deter from vice, that can reconcile man to his destiny, or raise him above the calamities and accidents of the present life, crime necessarily accumulates with poverty. Accordingly in India, a year of plenty is a year of

comparative quietude and negative morality, a year of famine, and all is insurrection, robbery, and rapine, even under the bayonets of the British Sepoys. In a country where population is constantly touching on the very verge of subsistence, and where the rule of a foreign and a distant power necessarily drains the resources of the country in the shape of public revenue, and which has hitherto kept its population at the *minimum* of food, government is indeed a frightful and an arduous responsibility, and nothing but the lessons of a pure and holy CHRISTIANITY can teach its masters, how to preserve such a country from the alternations of a sensual apathy and indifference to all, that is excellent and honourable in human nature, or a fearful and brutal strife and contention for what is absolutely necessary to keep soul and body together.

If the view we have now given be correct, we must cease in some measure to marvel at the different pictures of Hindu character, that have been presented to us, and we shall perhaps be assisted in forming a more correct notion of the moral condition of the people, whom we are now striving to elevate in the social scale, and to bring within the influence of the pure and holy precepts of CHRISTIANITY. Those, who have given the least flattering picture of our native subjects, have been brought almost exclusively into contact with that part of the population, to which their portraits do, perhaps, but

little injustice. On the other hand, such as have seen them, where the violence of political convulsions, or the temptations of our judicial and fiscal apparatus of government have not seduced them from their more natural path, have perhaps been as little in error, in painting them the harmless, kind, and inoffensive beings, whom they have been represented. The poverty, in which the great mass of the natives is plunged, the utter impossibility of ameliorating the condition, in which they may have been born, from being altogether shut out from sources of wealth and aggrandizement, must tend to preserve them from many vices, which in other circumstances might attach to them, and to give them an appearance of contentedness with their lot, which, after all, is more indebted for its existence to necessity, than to principle. While the same poverty, no doubt, generates vices, from which, in different circumstances, they might have escaped. From the operation and influence of accident on the moral character, the Hindus are no more exempted than other men. Their celebrated division into *Castes* ought, perhaps, to be regarded as the effect, rather than the cause of their present condition, and, accordingly, where circumstances are occurring to effect, or to offer a change in this condition, by the temptations to which all men are open, the observance of caste is found among the Hindus to be much more easily

foregone, than many have hitherto been apt to believe. With the legitimate means, which a Christian government must always have in its hands, to overcome the obstacles to improvement arising from *Caste*, the Christian Missionary need regard it, as no very formidable obstacle in his way. It is now very generally acknowledged, that since Europeans began to open to the Hindu the sources of wealth and enjoyment, the trammels of caste have been observed to bear but lightly upon him, and it is felt by all, who have had an opportunity of judging of the native character, that what has been so long and generally regarded as interwoven with all his feelings and prejudices, has been, to a great extent, an excrescence upon his habits, generated by the combined influence of political depression, and cunning and selfish superstition. When the influence of these has been counteracted by a happier state of things, the natural feelings and propensities of mankind have easily triumphed over *Caste*. The highest Brahmin now mingles in an intercourse with the *Feringhees*, which, less than half a century ago, would have been regarded with horror and dismay, as entailing the most indelible contamination, or subjecting to the most intolerable purifications and penances. The public assemblies, on occasions of complimentary festivity at the mansion of the Governor General, are now frequented by crowds of native gentlemen, happy to participate in the honour

of an invitation, and it need scarcely be added, that what finds countenance at court, meets with abundance of imitators in the ranks of private fashion. To the houses of the wealthy Hindu, the European is now finding a reciprocally easy access, and the writer of these remarks has himself partaken in the hospitality of natives of high rank and caste, where even the sacred cow has been served up to gratify the tastes of the European guests. And it is only among the wild Goorkahs of Nepal, and other sequestered localities, where foreign influence and example have not yet penetrated to enlighten and humanize, that an attempt is made to exact a rigid adherence to *Caste*, or to carry into effect the provisions of its civil and criminal codes. The very impossibility of adhering to its requirements under a foreign rule, however tender to native prejudices, must gradually undermine all respect for this once celebrated institution of Hindu legislation. *Caste*, however, has been, and must still be considered, a barrier to native improvement, deserving the greatest attention from the moral and religious reformer of India, and it may be doubted, if there is any mode of dealing with it, more likely to prove successful, than trying it out of the very records, quoted as its high and divine authority. In this point of view we can not but admire the sagacity, while we would recommend the example, of the Serampore Missionaries, who, when instituting their College at that settle-

ment, resolved to make a thorough knowledge of Hindu learning the basis of the EDUCATION of their destined apostles of the Gospel. We have already remarked, that by Missionaries in general, such a knowledge has hitherto been too much undervalued and neglected. As the improvement of our Hindu fellow-subjects is now being attempted, we may hope that it will attain greater consideration. The value of this knowledge may be appreciated, from its application to the case of *Caste*. The object of this institution is manifestly to support the influence of the Brahmins at the expense of every other class; and when the *Veds* speak in terms of high honour and reverence of Brahminhood, it becomes important, on the hypothesis of their divine authority, to understand what they mean. Now this can only be reached by an acquaintance with these books; and with all, in fact, that constitutes Hindu literature. From them we are persuaded, it would be no difficult task to demonstrate the deceptions, practised by the priests,—the depositories and the interpreters of the *Veds*, in order to maintain the superiority and divine origin of their own Caste; and to prove, that however perverted the commentary, it is clearly taught in the text, that the true Brahmin is he, who is free from intemperance and egotism, has acquired command over the organs of sense, and abounds in truth and mercy; and these qualities being found in the vilest

Sudra, he is held by the gods to be a Brahmin. It is declared in the *Manava Dharma*, that "goodness of disposition and purity are the best of all things; lineage is not alone deserving of respect. If the race be royal, and virtue be wanting to it, it is contemptible and useless." When the honour and reverence, due to the possession of a good quality, came to be demanded by, and yielded as of birthright, to a particular class individually, the road to the most grievous corruption was opened; and we cease to wonder at the utter subjugation of the great mass to the Brahmin Caste in India, so long as, believing in the *Veds*, they apply to the individual, whatever be his qualities, what alone belongs to the quality, whatever be the birth or rank of the individual. Could we, therefore, succeed in enabling them to draw the distinction, which their own books really support, reason would come to the help of every other auxiliary, in overthrowing the unnatural state of affairs, which has grown up; although *faith* might not necessarily be the sacrifice; and the lessons really taught on the subject of Brahmanhood, divested of their fabulous and mythological absurdities, would be converted into a most legitimate means and motive of stimulating the Hindus to all that is good and virtuous in conduct.

Reasoning, *a priori*, from the doctrines taught in the *Veds* and *Puranas* of the Hindus, what their moral character and condition ought to be, we

must not hope to escape from the perplexities, that surround us, when judging from the testimony of those, who have enjoyed many and ample opportunities of appreciating their state. There is enough in many of the precepts which their sacred books lay down, to warrant the expectation of finding the virtues of sobriety, honesty, and benevolence, in their character. But if, again, we draw our conclusions from the mythological legends and fables, contained in the same oracles of faith and practice, there are no vices or crimes, which it ought to surprise us to find among them.

It will still, no doubt, be asked—does the good or evil predominate? It says something for the Hindus, that the question is not so easily answered, as it is put. We sometimes speak of them, indeed, as an *eminently religious people*, and every one at all acquainted with the subject knows, that with them religion, in some shape or another, mixes even in all the ordinary occupations of life. But if it be meant, that in their notions of a Supreme Being, and the worship that is due to him, in their conduct towards one another, in the observance of the personal virtues of temperance, truth, and kindness, they are generally actuated by a belief in the sublimer doctrines taught by their own Veds, and excited to all that is good in their actions, by the prospect of rewards in a future state—restrained from all that is evil, by the fear of future punishment in another

world, which these books hold forth—we shall certainly give their religious faith greater credit, as a guide to their moral conduct, than it deserves. They have long ago come to lay more stress upon the observance of the outward and frequently frivolous rite, enjoined by their *Shastras*, than on the cultivation of the moral virtue, which they also inculcate, as a security against the miseries of hell. Yet the Hindu hell is a place of punishment replete with the most terrific accompaniments. In painting its frightful features, all the fertility of eastern imagination has been exhausted. The Scriptures of Christianity are content with conveying to the human mind some conception of the misery and wretchedness that await unrepented guilt, by calling forth the figures of darkness unutterable, the torments of a fire that is never quenched, the gnawings of a worm that never dies, weeping and wailing and gnashing of teeth. The Brahminical books affect to describe the place of future punishment with the minutest exactness, portioning out the species of punishment, that there awaits the wicked, and the periods, to which they shall be subjected to its penalties, proportioned of course to the magnitude of their crimes on earth. The universally received doctrine of ultimate absorption of every thing into the Deity, precludes the belief of the eternity of hell torments, and according to the orthodox creed, the most wicked and unholy are at length so puri-

sied, and made perfect, as to be fit for this, the last and happiest state of being—the annihilation of individuality, and the utter and final extinction of all *delusion*, in one word, the destruction of the world of man, which is *delusion*, and nothing else! Millions of years, however, are allotted in the regions of *Patala* for offences of the higher grade, thousands circumscribe the penalties due to minor offences. But during all this term of trial and probation, the criminal is permitted again to return in another form to the world of *delusion*, that he may be prepared by the better discharge, or otherwise, of the duties of his new state, to approach nearer and nearer to its final destiny, or to merit a still longer and more fearful purgation in *Patala*. Such is the Hell of the Hindu, it follows, that the true Heaven of the Brahminical faith is absorption into the Deity. Grievous, indeed, are the errors, in all that it most concerns mankind to know, into which so many of the most acute and intellectual of our race have been betrayed! Yet grievous and lamentable as they are, it were unjust to deny, that they may have still helped to guard the Hindus—feebly, indeed, it must be confessed—against plunging into a lower and a lower depth of iniquity. And, after all, wherein do this people differ from the bulk of mankind under a happier sun, in being restrained from crime and violence more by the fears of temporal loss and punishment, than by the noble motives furnished by

Religion? To place these motives before them, and to rouse them to a sense of their importance, and their absolute necessity, to secure their temporal and eternal happiness, is the great object which such Institutions as that of the General Assembly have in view, and certainly those who labour towards this end, will not be the less likely, under the blessing of God, to reach it, that they are alive alike to the encouragements, and the obstacles, presented by the character and condition of the Hindus, to the great Christian experiment, in which the Church of Scotland is engaged

But the strange diversities that mark the outward visage of Hinduism over the vast continent which acknowledges its sway, deserve a more detailed notice, than, in this place, we can afford to bestow upon it. Even the reverence paid to the Brahmin above all men is not uniform, and not only do the follies and crimes which superstition has, in all ages, appropriated as peculiarly her own, enter largely into all its features, but there has been generated among the Hindus a state of moral enormity—fortunately, indeed, confined to a few of their numerous tribes—but certainly altogether unknown, where mankind have made but the slightest progress towards social order and civilization. In *Kattucar* and other parts of Central India, the *Bhats* and *Charans* are regarded with a still more profound

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veneration than the priestly order itself. They were, originally, the minstrels and heralds of Hindustan; and in their offices corresponded, in no slight degree, to the bards of our own country, in the days when the feudal chief surrounded himself by the menials, that told his genealogy, and sung the praises of his race. To this office they added that of mythologists; and their labours are supposed, with some show of reason, to have raised the groundwork of the *Puranas*. Had they contented themselves with these duties, history might have spoken of them in less revolting terms, but they added, and even to this day they display, a ferociousness of sentiment and conduct that is scarcely credible, and which produces a state of ignorance and degradation, that is truly lamentable, and loudly calls for the lamp of knowledge and Christianity, to dispel the hideous darkness, in which the regions, that can tolerate such tribes, are still enveloped. These regions will soon, it is hoped, attract the attention, and experience the benefits of the Assembly's Missionaries at Bombay; and as our political ascendancy becomes more and more widely acknowledged, EDUCATION will achieve for them a release from chains the most galling and degrading.

They are, however, the *Thugs* of Hindustan, and the *Phansigars* of Southern India, who soar to all the enormity of guilt to which we have alluded; and reach a sublimity of crime, which, had we not the

most positive demonstration of the truth, would be altogether incredible. That these monsters in human shape are the products of times of rapine and plunder, and total disorganization of society, there cannot exist a doubt ; and they exhibit a most appalling picture of what humanity will become, when at length tyranny and oppression have driven man to the extremity of want, and positive privation of the food that is to sustain his animal life, while they teach a most instructive lesson, even to the Christian governments of India, that in ruling over a country, where population touches so closely on the means of subsistence, they draw not too deeply on the labour and industry of their subjects. The religion of the Hindus has been charged, but charged unfairly, with the enormities of the *Thug* and *Phansigar* systems. It is, no doubt, true, that the aid of religion has been enlisted in the fearful vocation, to which the social disorganization of these parts of India, where it is carried on, has given rise, and all that is repudiated with horror by the truly sound and devout mind, has been attempted to be consecrated,—and, what affords if possible a still more melancholy reflexion, has been regarded as peculiarly holy, and acceptable in the sight of heaven ! It has fallen to the writer of these remarks to encounter the horry headed *Thug*, at length a prisoner in the hands of British justice, who could tell, unmoved, of murders without number, committed under cir-

cumstances, which made the blood of the listener to run cold, while not a trace or symptom could be discovered, in the language or countenance of the merciless narrator, that, in all he did, he had not been labouring as much, and as innocently, in his profession, as the husbandman, who tilled the ground for a livelihood to himself and family! Yet this man told of the unsuspecting traveller, with whom he had met and associated, and journeyed for days or even weeks together, sharing his confidence, and partaking perhaps, of his slender means of support, until the fatally propitious moment arrived for casting the noose around his neck! and he pointed out the spot where the atrocious deed was committed, and where the murdered body of his victim was accordingly found buried according to what he coolly described as the practice of the tribe. In these atrocities, as perpetrated by the *Phansigars* of the Nizam's territories, the women themselves take part, and either cast, or tighten the fatal noose, as falls to their turn! In many of the villages, the part of the population that live by this execrable employment, and the periods at which they go out and return from their bloody trade, are well known to the other inhabitants, and excite not the slightest notice. According to the accounts which have recently been published, the *Phansigars*, like the *Thugs* of Hindustan appear to have lost all sense or feeling of their mode of life as criminal, if they do not re-

gard it as highly meritorious ! It does, indeed, surpass belief, that such things should be acted under the sun. They will, doubtless, cease to outrage humanity, as the protecting shield of the British power is thrown over the countries, which the Thugs and Phansigars have polluted with their crimes ; but it is EDUCATION, and the progress of CHRISTIAN principles and knowledge, that can alone eradicate from the minds of these tribes the callousness, with which they regard the most atrocious crimes, the belief that there is a Divine Being, who is pleased, in proportion as he is propitiated by fresh victims, and who showers his blessings on the Thug the more liberally, that the fatal handkerchief is successfully employed.

It is also worthy of remark, that wherever the Hindus have intermixed, in any great degree, with the Mahomedans, their character has deteriorated. The effects of this intermixture have been more apparent in some parts of India than in others, and in several provinces it has resulted in giving a permanent complexion to Hindu manners and habits altogether alien from that, which, under the influence of their own creed and customs, they would have ever required. In Cutch and Kattiwar, where the Hindu has been blended most completely with the Mussulman population, the *Jhareja Rappoots* cannot stand a comparison with those of Mewar and Malwah, for sobriety, ho-

nesty, and temperance. " Their Hinduism is confined to abstaining from the flesh of the ox they drink spirituous liquors to excess, and are an excessively ignorant and indolent race, without any such high sense of honour and regard to personal character as distinguish the Rajpoots of all other parts of India " This account, melancholy as it must be reckoned, is not without its instructive lessons, and its encouragements to the regenerators of the Hindu character It proves that the Hindu, even in the provinces, where his faith has been regarded as existing in its greatest purity, is not so impervious to foreign influence and example as has been generally supposed, and it encourages us to hope, that if enabled by the events of Providence to substitute the action of a Christian example for that of Mahomedan sensuality and intemperance, we need not despair of effecting a revolution in Hindu habits and manners. The influence of the British power is at length penetrating into these parts, and is every day becoming greater and greater, as we are stretching our political supremacy, more and more unequivocally, to the banks of the Indus Under this supremacy, the *Grasias* of *Cutch* and *Kat tucar* will disappear, along with the other marauders and freebooters, to whom the e countries have been so long a prey At this day, it is well known, that the portion of the population, which is peaceably inclined, purchase impunity from one tribe of these

robbers by paying another to protect them, and when they enter into an engagement to be so protected, and are careful themselves to pay the stipulated 'black mail, the very thieves are said to make good to them the losses which they may have failed in preventing. Such a country only requires the watchful care of an equitable and vigorous government, and the blessings of a Christian education, to restore it to all we can desire. But while the natives of India are debarred the advantages of that education, which their natural abilities eminently qualify them for receiving and which circumstances singularly happy, are now concurring to prove, that England is to be the honoured instrument of bestowing, they will continue, as they are, to be easily led astray by appeals to their superstitious fears and feelings, and we shall still be presented, in one corner or another, with the cunning and crafty leader, enlisting them in thousands, for the purposes of his ambition or his avarice, under the religious banners, which he never fails to display. When Bishop HEBER travelled over the Guzerat, he found one of those leaders at the head of a large body of followers, who almost regarded their chief as an incarnation of KRISHNA, and in an interview, which the worthy prelate had with SWAMEE NARRAIN, he found no inclination on the part of the leader himself to undeceive his followers. Bishop Heber was willing and he was warranted, to draw the conclusion, that where

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have so long led the Hindus astray from the TRUTH, in all our endeavours to instruct them in the knowledge of the Gospel, that FAITH lies at the foundation of the creed, polluted and perverted as it has become, in which they now believe. The principle on which the religious super-structure has all along rested among them, is that which Christianity itself has consecrated, that the *Reason* of man is not the test or the standard, to which the *Doctrines*, which we are enjoined to believe, are to be brought and measured. The deluded disciple of Brahma presumes not to doubt or question what he believes to have been revealed by God, because he is unable to understand or explain it. The pious Christian bows with the same reverence and *Faith* before all that has been made known to him by the Divine Founder of his religion, who, by miracles the most stupendous, first established his title to be received as a messenger sent from heaven. But let the Hindu be taught, not less carefully, to discern wherein his own, and the creed of the Christian differs, than wherein they agree. Christianity, while it soars above the region of human reason, so far respects its power and province, in guiding the belief of mankind, that what is *contrary to its deductions*, the faith of the Gospel repudiates. Hinduism does not admit—or it has forgotten to keep in view—this essential limitation of the great and fundamental principle, and the votary of Brahma is called upon,

such artful pretenders could succeed, in leading off *the Hindus from faith in formerly received dogmata*, to the reception of doctrine, altogether destructive of much of the orthodox creed, the Missionary of Christianity might, by the employment of his holy weapons of warfare, effect a breach in the strong holds of idolatry and superstition. The spirit and precepts of the Gospel will not sanction our taking *advantage of the ignorance and fears of a people*, to conduct them even to the temple of truth, but they command of us to remove this ignorance, and to mitigate these fears, by the lamp of knowledge, and the very ease, with which such a people are moved to follow a pretended god, gives us encouragement, that they will not be backward to listen to an ardent and honest teacher, though he claim not a character above humanity, and makes no pretensions to a direct and immediate commission from heaven. When such a mixture of what is good and evil is surveyed by the Christian teacher, the path of his duty appears plainly before him. What is truly good must have sprung from the great Source of all beneficence, and is to be carefully preserved. What is erroneous and sinful, is measured by the perfect standard of which he is in possession must be the fruit of human pride, folly, and wickedness, and is to be corrected and removed.

It is never to be forgotten, in all our attempts to overthrow the system of error and superstition which

have so long led the Hindus astray from the TRUTH, in all our endeavours to instruct them in the knowledge of the Gospel, that FAITH lies at the foundation of the creed, polluted and perverted as it has become, in which they now believe. The principle on which the religious superstructure has all along rested among them, is that which Christianity itself has consecrated, that the *Reason* of man is not the test or the standard, to which the *Doctrines*, which we are enjoined to believe, are to be brought and measured. The deluded disciple of Brahma presumes not to doubt or question what he believes to have been revealed by God, because he is unable to understand or explain it. The pious Christian bows with the same reverence and *Faith* before all that has been made known to him by the Divine Founder of his religion, who, by miracles the most stupendous, first established his title to be received as a messenger sent from heaven. But let the Hindu be taught, not less carefully, to discern wherein his own, and the creed of the Christian differs, than wherein they agree. Christianity, while it soars above the region of human reason, so far respects its power and province, in guiding the belief of mankind, that what is *contrary to its deductions*, the faith of the Gospel repudiates. Hinduism does not admit—or it has forgotten to keep in view—this essential limitation of the great and fundamental principle, and the votary of Brahma is called upon,

to believe as implicitly *what is opposed*, as what is *above the reach of reason*. Hence the danger is imminent and obvious, that in enlightening and enabling the native mind to draw this limitation, and thus to escape from the errors and darkness of superstition, our scholar may be tainted with the persuasion, that it is *Reason*, not *FAITH*, which is henceforth to be his guide to religion. Nor is this danger ideal: We have the testimony of the Christian Missionary, who has laboured with some success among the Hindus, that such has actually been the result. The Reverend Mr ADAM has stated, on the best authority, that of the intelligent and reading population of Calcutta, who have renounced idolatry, one-third is calculated to have fallen, if not into *atheism*, at least into a *deism*, in which there mingles nothing worthy of the name of religion. It seems, indeed, to be the natural and necessary fruit of the wisdom, which is of this world, cultivated under the lights, that have now broken in upon the human mind, that while it thus raises man above being led away by the fables and absurdities of superstition, it generates the pride of intellect, which, at the same time, carries him beyond the power and the sceptre of *FAITH*. The instructor of the Hindu, in profane literature and science, may escape the reproach, if it is so esteemed by him, by leaving his pupil to choose his own creed; but the Christian Missionary may expect, and must be pre-

pared to encounter the objection, that in calling upon the Hindus to summon their reason to the demolishing of the vulgar fabric of religion, he still seeks them to surrender it to *Faith* in the doctrines of the Cross, and in proportion to the success that has attended the philosopher and the man of science, will the care and vigilance of the apostle of Christianity be demanded, that the kingdom, which he is commissioned to establish, may not be sacrificed to "the vain imaginations" of a "wisdom" which knows no God. No system of education, which has not a regard to these features in the condition of the Hindus, will ever prove successful in rescuing them *from their errors, or introducing them to a knowledge of the truth*. On the other hand, the good fruits of that which pays to them a proper respect, it is impossible to estimate.

The School and Mission of the General Assembly has hitherto kept in view these peculiar features in the condition of the people, to whom its labours are principally confined. And from the sound and judicious principles, on which it is founded, and the admirable caution and judgment, with which it is conducted, has eminently entitled itself to the countenance and support of the Christian government of India. That this encouragement may be given to a much greater extent, than has yet been done, and

that with all manner of consistency in principle and safety in policy, the writer of the e remarks is very firmly persuaded That it has not been bestowed, although urgently requested by the Presbytery of Calcutta, bespeaks the extreme caution of the government, in doing any thing that may be construed into a breach of that pledge, under which it holds itself, to abstain from all direct interference with the religious opinions of its subjects Unless, however, the British government is prepared to avow its persuasion, that in Christianity it can find, neither the sources of true wisdom and happiness for the natives themselves nor of peace and security to its own rule, this encouragement cannot long be deferred It will become too obviously preposterous, to pretend a fear of offending native prejudice, by a gift from the treasury to the School of the General Assembly, *when the natives themselves are besieging its doors in numbers, that cannot find admittance, because the same pecuniary encouragement is not extended to this Institution as to others* The claims of such as are so countenanced, rest on the absence of that which, of all other things, ought to recommend the Assembly's School to attention, the presence and the prevalence of a foundation in religion as the basis of all the EDUCATION bestowed And it is a most remarkable fact, that the very circumstance, which is shutting it out from a participation in the pub

the revenue, is giving it the preference, in native estimation, over other schools and seminaries of youth. The writer of these remarks has been met, and that in the highest quarters, connected with NATIVE EDUCATION in India, by the objection, that it is unjust to tax the Hindu with the support of an establishment, avowedly set up for the overthrow of his faith. The objection is at once shallow and infidel, and those, who consider it as possessing any weight, can only be led astray by mere words. The Institution of the General Assembly is not erected to overthrow the religion of the natives. In strict propriety of language, its aim is the purification of this religion from the degrading tenets, and demoralizing ceremonies, that have crept into it and its re-establishment on the basis of faith in an atoning sacrifice. We tax the Hindus for the support of a better system of judicial administration, a better police, both preventive and remedial, and a better financial machinery, and to speak of the injustice of taxing them for the purification and improvement of that, which can alone give full efficiency to every other measure of amelioration is sufficiently absurd. It is an argument urged it is to be feared, only by those, who really seeing the vast utility of the Christian Missionary, in working out the reform of British India, are too jealous of a co-operation, which they cannot cordially accept, and which moreover, upbraids their own carelessness and unconcern in all that regards

the spiritual and eternal welfare of man, too keenly to permit them labouring along with them. That such men should shelter themselves behind such pretexts, when asked to extend their countenance to Christian institutions in India, is not perhaps very wonderful; but it is surely a matter of deep regret, that in our attempts to enlighten the natives of that country, we should be opposed by *Christian prejudices*, at the very moment when the prejudices of the Hindus themselves, in all that regards the religious foundation of our Institution, are teaching them only the more highly to respect and applaud its object. In no part of the world is the principle of a religious and educational establishment by the State more generally recognised and acted upon than in India. The natives do not indeed appear able to conceive the existence of a political, which does not involve an ecclesiastical condition; and from the earliest ages of their history this union seems to have existed. It may, indeed, be granted, that in purer days the *Church* did not lord it over the *State*, in the despotic and degrading manner, which more ignorant and corrupt days have witnessed. This process of national humiliation has been the necessary fruit of superstition among the Hindus, as among the Christians of the Western world themselves, when it once was permitted to mix its poisonous waters with the pure stream of the Gospel; and until the unnatural preponderance of the church is counter-

acted by a better policy, and more enlightened education, it is in vain to look for either the political, moral, or religious amelioration of the country. The wealth of the Hindu temples is the measure of the people's poverty, ignorance, and degradation, and in this point of view, their riches is a subject of deep regret, equally to the statesman, and the Christian philanthropist. But it were a dangerous error to argue, from this abuse, against the feeling and principle, that lead a nation to support a public and authorised priesthood, for the ministrations of the altars, and it is clearly the duty of a Christian government of India, to cherish and encourage these feelings, instead of discouraging them, by the neglect of a duty, as regards its own faith, which even the heathen see and acknowledge to be of imperative obligation. When, therefore, the time happily arrives, which is to see the priesthood drawn from the ranks of Christianity, the way will long ago have been paved for the revolution. The sacred text of Menu inculcates the duty of the king, to endow the temple and provide for the priest. The endowments of the religion of VISHNU and SIVA are on a large and gigantic scale, yet not greater, perhaps, than a period in the history of Christianity itself can parallel. It is calculated, that in Rajesthan, where Hinduism exists in its purest form, nearly one fifth of the rents of the land belong to the Brahmins and temples. The deeds of endowment do not be-

«tow the lands themselves upon the priests, for the principle is universally re-pected, that the e belong to the cultivators, but they direct the rents and fees, due to the fisc or state, to be paid to the Brahmins.* In former days, as already hinted, these endowments were upon a much smaller scale than the present, and needy and courageous Rajah sometimes ventured to resume the grants to the church, notwithstanding the fearful denunciation of 60 000 years in hell. The influence of the British power has introduced a state of comparative peace and order into these countries, and given them security against the predatory irruptions to which they were and until lately had been for ages subjected. The same influence has not yet extended to them the benefits of an education, that shall check the progress of superstition and the natural consequence has been, that since our protecting wing was stretched over the states of Upper India, the priests of idolatry have been more secured in their revenues and tithes, and superstitious princes encouraged still farther to enrich the temple at the expense of the state. Pilgrimages to holy shrines, which the formerly disturbed condition of the country had rendered so perilous, have been renewed from the most distant parts, and the *Raj* of the Company been hailed as a happy change by the numerous devotees that yet abound

in India Let us hope, that all this is preparatory to the great and glorious change, which the lessons and the example of a Christian people are one day doomed to bring about; and that the apparent revival of idolatrous practices, to which circumstances have given rise, is the prelude to the full and final overthrow of superstition The herald of the Gospel of peace is even already on his way to these deluded, yet interesting regions of the East, and the message, with which he is charged, will not be the less likely to receive a welcome reception from the tribes, to whom he is to bear it, that he finds them enjoying the repose and protection, to which the policy of a Christian government has introduced them. *It is in such a soil so prepared, that CHRISTIAN EDUCATION* may be expected to take root and flourish, and such an Institution, as that of the General Assembly, to be eminently useful It affords instruction in profane literature and science, carried on with a studied regard to the preservation and development of those religious feelings and sentiments, which are common to the Hindu and the Christian, and it cannot be doubted, that those pupils who leave the School, without proceeding beyond this point in their religious education, will still go forth, fraught with a knowledge that will prove highly conducive to their own happiness, and to that of their fellow creatures, while the strongest guarantee will be obtained, that as citizens and

subjects, they will be found faithful, peaceable, and contented. But above all must it be recollected, that these are the most likely to prove, under Providence, at some future period, the most ready recipients of the more sublime and glorious truths of CHRISTIANITY. From among them will the ranks of those be recruited, who advance to the higher classes of the *Assembly's Institution*, and embracing the faith of the Gospel in all its fulness, go out to spread the knowledge of this faith over the length and breadth of the Indian empire.

It is not, therefore, to be charged as a defect, against the Institution of the Church of Scotland, that for one who goes forth from it, a convert to Christianity, hundreds return to the world, in the profession of the religion with which they entered it. To these will have been given a knowledge, that will guard them against falling into the depths of atheism, while, at the same time, it opens their eyes to the folly and degrading tendency of much, which they have hitherto been taught to regard as of divine origin and authority. This education will therefore place them more within the reach of that comfort and consolation, which the doctrines of the Cross can alone afford, should their minds be happily awakened, by divine grace, to a sense of their danger from sin, and their need of an atoning sacrifice.

Taking, therefore, the narrower and infinitely less

important view of the subject, the Church of Scotland's Institution in India will soon have trained up a generation among the Hindus, more deeply imbued with a knowledge and sense of their duties, as citizens of the state, and every way better qualified to cultivate towards each other those kindly and benevolent affections, in the exercise of which so much of man's happiness upon earth is to be found. This Institution will have instilled into them a knowledge, under which the pride of caste and the tyranny of priestcraft, which now poison their happiness, may be expected to pass away, and such views of their moral, social, and political condition will, in the end, be afforded, as shall open to them inlets of gratification and enjoyment, to which they have hitherto been strangers. True it is, that these are advantages, not worthy of being named with the blessings that must attend a knowledge of the truth, "as it is in Christ Jesus." But surely the hope is not irrational, neither is it forbidden by our Holy Faith, that the Institution, which is calculated to produce these temporal benefits, will, under the blessing of God, prove the instrument of conducting the multitude to the inestimable treasures of divine truth. In the belief and humble confidence, - that she may one day lead them to the Temple of the Most High, as it is founded on the rock of "CHRIST CRUCIFIED," by the portals of those carnal advantages, which so many of the objects of her

care are now contenting themselves with seeking at her hands, let the Church of Scotland be grateful to heaven, that she is, in this way, the chosen channel of its bounty to the natives of India, and let her only redouble her exertions, to discharge herself of the high responsibility laid upon her.

The sketch which we have now attempted to give of the character and condition of the Hindus, as they bear on the great question of their conversion to Christianity, would be incomplete, were we not to advert more particularly to the state of the rising generation among them—the objects, *par excellence*, of our care within the walls of the School, properly so called. The intellectual capacities of the rising race of Hindus, as found in the scholars and students, who enter the Assembly's Institution, and avail themselves of its resources, their eagerness and aptitude to learn, their delight and gratitude on finding knowledge pouring in upon them, have attracted the greatest attention from the very commencement of the Assembly's labours, and been alike the subject of wonder to many, and certainly one of the most powerful encouragements to exertion. It is not easy to convey to those, who have not witnessed the daily operations of the School and Mission of the Assembly, or the public examinations which annually take place, to form a correct conception of the excellence of the *materiel*, with which

the teacher has to work ; while the order, activity, and attention combined, that pervade his school; never fail to prove a subject of remark, and of favourable contrast with much, that distinguishes similar institutions in this country. The fruits of this natural preparation, if it may be so' called, for the work of NATIVE EDUCATION, are evidenced in a progress surprisingly rapid—so rapid, indeed, as to excite the fears of not a few, that in intellectual as in animal powers, the period of decay may be proportionally near, as the period of perfection seems so easily and so early reached. No one, it may be safely said, ever witnessed the public examination of the Assembly's Institution at Calcutta, who did not depart from it, lost in wonder at the extent of knowledge displayed by its pupils in every branch of literature and science. The scene may safely be described as *one of the most gratifying that can be presented to the philanthropic mind*; and while it cannot fail to rouse regret, that such a youth should have been so long left in the darkness of ignorance and superstition, it excites the highest hopes, that a few years will find them, as little behind their Christian instructors, in a knowledge of the literature, arts, and sciences of the Western world, as they are undoubtedly equal—perhaps superior—in those intellectual talents, which qualify for its reception. In drawing these encouraging inferences from the scene, which a public examination of the Assembly's Insti-

tution appears so well to justify, it is to be kept in mind that the sifting system on which this examination is conducted places beyond a doubt the actual proficiency made by the pupils, and impresses everyone who witnesses it with the conviction, that there is nothing in it of a mere show and deceitful exhibition of attainments not actually reached. Every thing, on the contrary, indicates a knowledge on the part of the scholars, which the deeper it is probed, the more sound and well founded it will be discovered to be.

The picture would, however, be still imperfect, if no notice were taken of the part borne in it, by the grateful relatives of the youth under instruction. This picture while it owes much of its interest to, borrows not a little of its singularity from the feeling that the children are so far outstripping their parents in knowledge and learning, and from the conviction of this truth displayed on the yet happy countenances of the aged fathers and relatives themselves. Their pride at observing the progress of their sons is mixed however with no jealousy. The happy and well pleased parent rejoices that his boy has been born under a happier sun than himself, and although the effect of the knowledge even in profane literature and science, which we are now instilling be to unsettle the faith of the youth in much which their fathers still receive as of divine authority, the ordinary sentiment which it is fruit of our

EDUCATION is now found to excite, is this—that in matters touching his faith, the son is at liberty to choose for himself, as did his fathers before him. But it is, at the same time, the study of the Missionary of the Church of Scotland, to guard against the feeling, on the part of his native pupil, that he is the recipient of a better Philosophy, and a purer Creed, leading the child to forget the reverence and respect, which he owes to his parent, however much that parent may still wander in ignorance, and in spiritual darkness. The scholar hears from his Christian teacher those denunciations against the great crime of forgetting the true God, and giving to idols the honour that is due to Him alone, which Scripture and reason alike warrant and demand. But the meek and merciful spirit of Christianity, mingling in the stream of his anathemas, mitigates the impetuosity of the torrent, that might otherwise carry before it all the charities of our nature, and render it doubtful, whether the Angel of a better Covenant had yet descended upon earth. With equal judgment and fearlessness the Missionary permits not the great interests of the soul's eternal salvation to be sacrificed, even at the shrine of parental duty and affection, when the young aspirant after that "knowledge which is from above" seeks the inestimable treasure at his hand, even under the ban of a father's malediction. It is here, indeed, that we may occasion-

the day of the Apostle. But it was to the Bishop of Antioch, that these Christians were at length indebted for Mar Thomas, the regenerator of their Church who was originally an Arminian merchant by profession—in Arrian in faith, and, if we are to judge from the valuable spiritual and secular privileges, which he succeeded in obtaining for his flock from the Hindu princes, a man of singular tact and knowledge of the world. Churches and Colleges arose under the episcopate of Mar Thomas. A foreign colony of Christians, to maintain the purity of the faith, was introduced and settled in a seat, which received the somewhat heathenish name of *Mahadevapatam*, and the assistance, which the native princes derived from the superior knowledge and refinement of these foreigners, secured to the Christians of St Thomas the favour of successive sovereigns, and an equality in rank with the most privileged of their subject. A proper Church Establishment was devised and organized, and on all matters spiritual and civil, the sole jurisdiction was vested in the Bishop, criminal affairs alone being reserved to the Hindu princes of the country. The evidences of these grants and immunities have been brought to light after a long interval of darkness, by the industry and research of the present day, and these certainly go far to confirm the Christian traditions, which tell us how nearly the realms of Brahma had, at one

time, been to coming under the dominion of the Cross

It is a melancholy reflexion, how much the prosperity of a Church may depend upon the fate of its founder; for no sooner had the second apostle of the Christians of Malabar been called from among them, than the Church fell into utter confusion, and anarchy and schism reigned in all its borders. From every thing like persecution by its heathenish neighbours, and as they might be accounted rivals, this Church was at that time altogether relieved, but even a greater evil befell it in its own intestine broils and contentions. It still possessed, however, enough of importance, to engage the notice of the Nestorian Patriarch of Babylon, and the arrival in India of two prelates, empowered by him to rule over the Christians of St Thomas, revived their spirits, and in some measure allayed their contentions. This event happened in A D 825, and the foundation of the Nestorian Church thus laid, the building continued advancing, under a succession of Bishops, skilled in the liberal arts, and knowledge, then known, and distinguished for their theological learning and decency of manner. So long as the Christian Church, thus happily planted, was untainted by ambition, she appears to have flourished, but tempted to shake off the yoke of the Hindu princes, under whom she enjoyed this ample toleration, and for some time able to do so, she fell at length be-

GARCIA, the Bishop of Cranganore, prevailed indeed for a time, in still sustaining the tottering power of his Church over the Christians of St Thomas, but before he had time to consolidate his spiritual empire, the Portuguese yielded up their possessions in India to the Dutch, who, wise enough to see where-in their true interests lay, restored to the Christians of St Thomas the liberty and privileges, which they had enjoyed from their first establishment.

These events were, in the end, as might have been expected, fatal to the best interests of the Christian Church in India. In process of time, the Roman Catholic Christians on the coasts of Malabar and Coromandel came to be split into three separate and independent local jurisdictions, those of the Archbishop of Cranganore, the Bishop of Cochin, and the Vicar Apostolic of Verapoly. The Christians of St Thomas of Palamatta, who, in the midst of these strifes, had returned to their old independence, continued in some measure to flourish, and, supported first by the Rajah of Travancore, and latterly by the British Government, they now enjoy a prospect of peace, to which they have long been strangers. An attempt to disturb their tranquillity in 1812, when the line of regular succession failing, their Bishop was chosen by lot, and consecrated by twelve priests, was defeated by the good management of the British Government, through the instrumentality of a Synod, perhaps the

most singularly constituted, which the Christian Church ever saw. This Synod was composed of the British Resident, the Rajah of Travancore, and the Clergy of the Diocese. The consecration of Mar Dionysius was declared good and valid, and when, soon afterwards, a priest named Athanasius came into India from the Patriarch of Antioch to set it aside, and to excommunicate the *elele* of the Rajah and the Company, if he should prove contumacious, "summary transmission" from its shores was his reward, and the principle, thus practically enforced, that the British Government possesses plenary and paramount authority over the Church in India, must for ever shut out all claims of foreign Churches, Popes, and Patriarchs, to disturb the peace of our Eastern possessions.

The present state of the Christians of Malabar and Coromandel exhibits a picture very different from what we have reason to believe they once displayed. The portion of them, which maintained its independence of the See of Rome, is by far the most respectable, and, in many points of view, a people entitled to great consideration for their conduct and principles. Their number is said to be about 70,000 souls, over whom one Metropolitan, and one hundred and forty four Citanars or priests, hold jurisdiction. Their Clergy are miserably poor and ill paid, but their Bishop now receives from the British Government a monthly allowance suffi

exists, the richer and more populous countries to the northward were left in all the darkness of Hindu superstition. When, at length, the adventurers of the Western world obtained a commercial footing in these parts, nothing was farther from their thoughts, than founding a Christian Church, excavated from the heathen around them—nothing, perhaps, was more beyond their power, had they been ever so willing. But it is little to the honour of the English residents, when at length they fixed their foot firmly in Bengal, that it was to “the pious mariners,” who frequented the port of Calcutta, that they were indebted for the first Christian building, in which they themselves congregated for public worship. The Protestant faith, and form of the Christian Church, did not allow of that unity of object, which is the great characteristic of the Roman Catholic, and has never betrayed the same zeal to obtain converts, that it may aggrandize itself, and domineer over mankind, savage or civilized, but Rome herself, although she sent forth her emissaries over Northern India, and spread them into Thibet and China, could never obtain any thing like an extensive or permanent influence. There was, indeed, no Court or corner, into which her priests did not penetrate, but circumstances concurred to defeat all their arts to extend the domains of St Peter—or if, at times, they appeared successful in sapping belief in the ancient creed, where most they sought to ingratiate

themselves—in the palaces of reigning Rajahs and Emperors—they were aided by no external events, that could help them to carry on the Reformation; and neither the faith of Brahma, nor of Mahomet, felt the impression that they made. The philosophical scepticism of ACBAR; perhaps his jealousy of MAHOMET, and his ambition to rank himself as a Prophet, or Vicegerent of God, gave them a glimmering of hope, that they had at length found a CONSTANTINE on the throne of the Mogul; and the Emperor directing prayers to be offered up in the name of *Jesu*, and one of his own household to be instructed in the doctrines of the *Injel*, were events not to be lightly esteemed. But before they ripened into any thing like maturity, Acbar had yielded the sceptre to his successor, who soon plunged into the blindest submission to the Prophet, and the most fiery zeal to maintain the doctrines of the Coran. Yet the particular page in the history of the Great Acbar, which treats of his religious opinions, and the changes they underwent, whether conscientious or capricious, is not without its instruction. It serves to correct, or at least to modify, an opinion, too hastily taken up, that such is the religious bigotry of the Mussulman, that it can shut his eyes to imperial example, when it deviates from the path of Islam, and is ready to cast off allegiance to the Prince, when he opposes himself to the Prophet. That Acbar was on the eve of adding an-

other and a greater, of course, to the now acknowledged Prophets of the Faithful, many things in his history conspire to prove, and had it been his destiny to have established a new and aspiring empire, as it was his fortune to sustain a fabric, beginning to totter to its fall from its own weight and corruptions, the tomb of Secundra might this day be bursting of as many pilgrims around it as the Caaba of Mecca; and millions might now be seen turning their backs upon that Sun, which daily witnesses their devout prostrations, as they gaze upon his setting splendours *

A Christian Power has at length become paramount, from the Barampooter to the Indus, and from Cape Comorin to the Himalayahs, Christian Churches, under regular Episcopal or Presbyterian government, have been established for the further building up in the faith of our own countrymen, scattered over these immense regions, Christian Missionaries are daily going forth, in greater and greater numbers, specially devoted to the bringing in of the heathen: "The Schoolmaster is abroad," assailing the stronghold of fable and superstitious ignorance, and thus pioneering the way for the messenger of the Gospel of peace and reconciliation; and the Christian philanthropist is looking, with hope and confidence, to a revolution in faith, philosophy,

we live, may give us some security that Christians in India will not again be found exterminating each other with fire and sword, that the consecrated of the Pope may mount the Episcopal throne in preference to the consecrated of the Patriarch. The day has now come, in the kindness of Providence, when the titled Bishop of Episcopacy, and the more modest Priest of Presbytery, may march together towards the same great and benevolent object, the maintenance of CHRISTIANITY among our own countrymen in India, and the conversion of its natives to the faith of the Gospel. The only rivalry that can now arise between Christian bodies, labouring in the East, is the rivalry of charity and good works, and so far from being disheartened by the fate which befel the church planted by St Thomas himself, we may find in its history and condition much to encourage exertion and foster hope, furnishing, as it does, some of the beacons that tell us of the rocks and quicksands on which the vessel of Christianity in India has hitherto made shipwreck of herself, and not in India only, but over the whole Eastern Asiatic world. The base and selfish clouds of Roman Catholic superstition and spiritual domination had then intercepted all the light which would otherwise have flowed from our pure and holy faith, and converted, where it had taken root, the best of blessings into a curse, not less than the idolatry of the Hindu. It may be said, that from this source no danger is now

to be apprehended to the CHRISTIAN EDUCATION of the natives of India, but let us not too hastily subscribe to this opinion. The genius and bent of Popery are the same in all ages; and at this day it is notorious, that it is making great and rapid strides in regions, more enlightened by science and philosophy than is British India. The East is a field in which such a faith, if countenanced by Christian governments, might be expected to make progress; for it naturally accommodates itself to idol worship in the reverence it demands for images, and is scarcely separated in the unmeaning frivolities of many of its rites from the follies of Pagan ceremonies. In the *liberality* which distinguishes the present day, the Roman Catholic subject in the service of her Britannic Majesty in India, may now have the ministrations of his religion, according to his creed, afforded to him at the expense of the State; for the Act of Parliament, renewing the Company's charter, has empowered the Governments of India, if *they see fit*, to burden the revenues of the country to a certain extent, with the support of a priesthood for his service. This boon to Popery was deemed fair and reasonable, when Presbytery in India obtained the more solid footing of an establishment under authority of Parliament, and in the shape of a compulsory provision for its ministers.* In the exuberance of this toleration, it is to be hoped, that

* Appendix X.

the Protestant Government of Great Britain will bear in mind, that to sanction the Church of Rome, either by its authority or its support, in taking part in the holy work of Evangelizing India, is infallibly to defeat the great object in view. The spirit of Popery, detached from its practical working, proclaims this truth to every wise Government, and its history, as written in the Churches of Southern India, leaves no room for doubt or cavil on the subject. The Protestant Churches of England and Scotland may, and it can not be doubted will, proceed *pari passu* in spreading the knowledge of Gospel Truth as found in the Record, to which they both appeal—THE BIBLE, but the genius and policy of the Church of Rome forbid any co-operation on her part. “*Aut Cæsar aut nullus,*” is her maxim, alike in educating and converting a Hindu, as in every other project which she undertakes, and all attempts to amalgamate with her in this work, on the part of the Protestant Churches, must be vain and nugatory, without a compromise of principle, which the Churches of England and Scotland in India are not surely prepared to offer up on the altar of a spurious meekness and liberality. In managing such a Public Charity as the *Martiniere* at Calcutta, the Bishop of the diocese, the Minister of the Church of Scotland at that Presidency, and the Vicar Apostolic of His Holiness the Pope, may be, and are associated together, but even

here the good fruits of the amalgamation may be doubted, and fears may be entertained, that, however unintentionally, principle may be compromised by the Protestant divine—by the Popish, we may rest assured, no such thing will, or possibly can, occur. An attempt to exclude the Bible as a class-book at the *Martiniere*, which, we may notice, is a seminary for the education of Christian youth of all persuasions, could scarcely be expected to succeed, *liberal* as some of its governors are known to be, but its contemplated introduction with passages marked as not to be read in the school, savours of a concession which, we confess, we cannot reconcile with either the standards of the Churches of England and Scotland, or with what is due to the Sacred Oracles of Christianity. The preparation of a Manual of Devotion, which shall embrace all that a Bishop of the Church of England, and a Minister of the Church of Scotland, ought to regard as essential, and yet contain nothing at which an Apostolic Vicar of the Church of Rome may revolt, does appear also a difficult task. How it has been executed, and how it works, under the guidance of such able and pious men as Bishop WILSON and Mr CHARLES, remains to be seen. The introduction of such a machinery of compromise into the CHRISTIAN EDUCATION of the natives would, we are firmly persuaded, ultimately terminate in the disappointment of the hopes now cherished by the Protestant world, that the light of a pure and Holy Faith is

speedily to dissipate the darkness of Hindu superstition

We are not, however, to suppose, that the Christian irruption now preparing to be carried into the realms of Brahma, will constitute the first *Reformation*, by which the creed of orthodox Hinduism has been doomed to be purged. Several centuries before ALEXANDER of Macedon entered India and according to the preposterous theory of some of our modern philosophers of high name and note, gave to it the learned and sacred language, in which the tenets of the Brahminical faith are contained, there arose a heresy, as it was then esteemed, which, little noticed at the time, soon succeeded in shaking the established superstition to its foundation, and which, although in the end proscribed and banished from the place of its birth, resulted in raising a trophy to its power, the most gigantic and wonderful in the annals of the world. To this heresy we are to trace the *Lama* of Tartary, the *Fo* of China, and the *Amido* of Japan, if we are not even to extend its empire over the Western as well as the Eastern countries of the globe. SAKYA MUNI first arose in Southern Bahar, as the founder of a new religion, although, indeed, the legendary tales trace the BUDDHA to a Tartarian birth and origin, and displayed the banners of a Faith in almost every thing opposed to the reigning superstition. The vices and tyranny of the Brahminical priesthood ap-

per to have excited the disgust and indignation of this Reformer, and it is said, that the sufferings and contempt, which he had personally received at the hands of this proud and haughty order, served not a little to stimulate his zeal in the attempt to subvert their power. The creed of Brahma, under the dexterous management of the priesthood, had introduced the Divine Being into the most ordinary operations of the universe, and recognised him as every where to be discerned and distinctly seen. To such an extent had they carried this dogma, that the bedaubing by a priest, with a little red paint, of the stone, that was found by the roadside, was believed to fix the presence and power of the Deity in the rude and shapeless mass, and the pious traveller, as he passed, fell down and worshipped. In proportion as the Deity was believed to pervade every thing in and around man, the sway of the priesthood was enlarged, and the sceptre of spiritual domination extended over every act, in which a human being could engage. In India the cow became a tenement for the Deity, and in Egypt, he did not scorn to take up his abode in the serpent, and the crocodile, and the cat! SAKYA MUNI, without banishing God from the universe, began by elevating him above all care and concern about human affairs and earthly transactions, and thus, at one blow, extinguishing the influence and power of an order, which rested on the very opposite belief. While in

of wandering from God; for, according to the Hindu philosophers, he forms a part of the Deity. When he becomes conscious of a separate and individual existence, the very act is sin, and separation from God; and is only to be expiated by a long period of devout contemplation, and a total forgetfulness of all those objects, to which individual consciousness introduced him; and man at length returns into the divine essence; and carrying into it the individual consciousness, that first seduced him, he is conducted to the highest state of happiness of which his nature is capable,—he is now conscious of being part of the Divinity! So long as man knows not God, he exists separately for himself; but all around him, which he imagines to be reality, is, in truth, *delusion*; induced by worldly blindness, sensual and carnal propensities, and the existing imperfections of his nature and faculties. These are purged and purified, as he passes through various states of being, until at length he reaches *absorption*. It follows, as a practical lesson from these doctrines, that the more a man can disengage himself from the surrounding delusions of the world, the nearer he approaches to the perfection of his nature, and the ultimate and final happiness that awaits him. But although all acknowledge the duty, few have the virtue to aspire to its performance; and hence the high veneration, in which the devotee is held who boldly enters on the path; and hence

also the protracting of that period, when man is again to become God, and all worldly delusions to vanish. Keeping this doctrine of *absorption* in view, and the *asceticism* of the Brahminical and Buddhæic faiths is a natural product of the creed; that the fruit should have appeared, and that too at so early a period in the *monachism* of Christianity, is indeed a singular yet indisputable phenomenon.

While the labours of the Christian Missionary are confined to India Proper, the doctrines and practices of the Buddha sect will not come to be encountered by him, at least in their original and orthodox purity; for the sect has long been a proscribed, and almost altogether banished race of heretics: But his knowledge of the super-titions, with which it will be his province to combat, will be very imperfect, if altogether ignorant of the great schism in the Brahminical Church, once created by *Buddha*, and which, although put down at length by the triumph of the orthodox faith among the Hindus, has found a shelter and established a kingdom beyond the Himalayas, and over the vast countries of China, Japan, Burma, Siam, and the innumerable isles of the Eastern Archipelago, embracing within it a greater number of the human race, than any other religious system on the face of the earth can boast of.

Nor can the victory of Brahma over Buddha, even in India, be said to be complete, so long as the sect of the JAINS is to be found in it. This

third great division of the Brahminical faith, as it is esteemed by many, is evidently an off-shoot from the Buddhæic branch, a still greater step towards the deification of humanity,—if possible, a still greater banishment of God from all immediate agency in the world; yet in many of the abundant ramifications into which it has branched, appearing again to merge in orthodox Hinduism. The orthodox tenets of the incarnations of VISHNU find no favour in the eyes of the Jains; while they believe in the descent upon earth of no fewer than twenty-four *Thirkantharas*, or men raised to the rank of divine beings, for the reformation of mankind; and while they altogether discharge belief in the divine origin and authority of the Veds, they have their own Puranas, which they esteem holy, but do not admit to have descended from heaven, or to be infallible guides in faith and doctrine. As might be expected, where mortal men are raised to the rank of divine beings, their sacred books abound with legends more absurd and incredible, than even the Brahminical. The Jains, like the Brahmins, assign stated periods of destruction, and renovation to the universe, which they yet believe to be eternal; and during each intermediate period twenty-four of these descents take place. Inasmuch as they do not pay any reverence to the reliques of the *Thirkantharas*, nor like the more orthodox Buddhists erect temples over a tooth, a nail, or a toe, they are, perhaps,

farther removed from the progress of idolatry. But they esteem as objects of their devotion peculiarly holy, the spots from which the *Thirkantharas* took their flight to heaven, known by the *padma*, or footmark left behind, over each of which they raise a *mundhur*, or temple. There is something natural in the idea, that mortals gradually rising to heaven by contemplation on the Deity, should take their last leave of earth from the highest pinnacles it affords; and the two most celebrated mountains of the Jains, *ABU* and *PARSANATH*, are singularly well situated for the flight. They both rise abruptly from the plain, with huge and gigantic bases, and they reach an altitude far surpassing all the surrounding mountains. Here the temples, dedicated to the *Thirkantharas*, are built, and are distinguished for a neatness and cleanliness altogether unknown to the Brahminical fanes. Nothing, indeed, can surpass the beauty of sculpture, and liveliness of many of the figures, found on the walls of their temples, in which *ADINATH* and *PARSANATH* and other *Thirkanthars* sit cushioned and enthroned. These holy places are preserved and enriched by the gifts of the pious Jains, scattered in considerable numbers over India, and although of the lowest mercantile caste in possession, many of them of great wealth. Since the rule of England gave peace and security to all ranks and classes in India, the Jain Mahajuns and others of Moorshedabad, Benares, Gaulior, &c. have dis-

played great ardour in increasing and enriching the shrines on their holy mountains, and the number of pilgrims that yearly visit them has increased. At these times *ABU* and *PARSAVAN* teem with living creatures, each engaged in individual acts of the profoundest devotion, at all other seasons, the temples and shrines are left to the most perfect and sublime solitude imaginable.

While speaking, however, of the persecutions to which the *Buddhists* and *Jains* have been exposed, it may be noticed, that there are manifold proofs to be found in *Hindu* writings, that at the commencement of the *Christian era*, and for some centuries afterwards, the two religions flourished on very amicable terms. The worshippers of *Buddha* and *Jaina* do not deny the existence of *Brahma* and the other divinities of the *Hindus*, they only assert the pre-eminence of certain deified mortals. How far, indeed the writings of the *Buddhists* recognise the gods of the *Hindu Pantheon* we are yet to learn, for although the labours of *BUTHANAN*, *CRAWFORD*, *LOW*, and others have thrown not a little light on the subject, much remains still to be supplied, before we can reach any satisfactory opinion. There is, however, no such doubt surrounding the practice. “The temples of the *Lamas*,” we are told on good authority, “are filled with multitudes of images. The *Tartars* worship various grotesque idols. The *Chinese* have grafted a host of subordinate divinities on the faith of *Fo*. In *Japan*, we

find all the Hindu Avatars worshipped, and, in Java, whilst the poems and plays treat of Hindu demigods and heroes, the traces of the Saiva faith appear in many instances, properly blended with the abundant vestiges of the Buddha worship." It is, however, not a little remarkable, that all the Jain temples we have known, exclude every thing like Brahminical images; yet it is said, that in some parts of India, the Jain and the Srivaishnavas make use of one and the same shrine. We are better acquainted with the Puranas of the Jains, than the writings of the Buddhists. Oriental scholars represent them as made up, in great part, of the same legends as those of the orthodox so called. The Jaina books admit the existence, but deny the sanctity, of *Brahma*, *Vishnu*, and *Mahesa*, the celebrated triad of Hindu theology, and the Sepoy of the present day, when he entered the ruined temples of the Thebaid, recognised his favourite *Hunuman* on their sculptured walls, and made his *puya* with all reverence and devotion. It is the genius of polytheism to be tolerant, and no faith is so exclusive as that which, like the Mussulman, knows but one God, and one Prophet. The same accommodating intermixture, which we have noticed, as existing between the Brahminical and Buddhic sects, distinguished and disfigured the profession of Christianity itself, when introduced into Southern India by the Jesuits; for we have the testimony of the Abbe Dubois and others, that the Roman Ca-

tholics borrowed liberally from the absurd and frivolous creed and ritual, which they came to overthrow ; and, at the sacrifice of every thing like faith, principle, and consistency, established an amity, which has proved the most fatal bar to the progress of Gospel Truth.

According to the Buddhæic doctrines, so universally spread over a great part of Asia, the first great motive for doing well is the hope of obtaining *muckti*, or absorption, and being freed from any more transmigrations. Those who obtain this are allowed to be very few in number. According to orthodox Buddhism, they are first *Saints*, and ultimately become *Buddhas*, as did Sakya Muni. The second great motive for doing well, though far inferior in merit to the hope of *muckti*, is the fear of hell, and the desire of prospering in the world. The Buddha theologians hold, that this class also is far from numerous, the great body of mankind being *sinners*, *i. e.* neither actuated by a desire of absorption, nor by the fear of hell. Those who obtain *muckti* are alone exempted from punishment in *navaka*, or hell ; but before this beatitude can be reached, they have often to pass through many transmigrations. Sakya Muni himself transmigrated through one hundred and one bodies ; but no precise number is laid down. The sins of each birth must be atoned for by a proportionate number of future births ; and it is only when all the sins of the body are entirely pu-

rified, that *absorption* takes place. The Roman Catholic doctrine of *purgatory* would scarcely confound an orthodox disciple of Buddha, and in the midst of the subtletie, on "the Philosophy of Consciousness," in which metaphysicians are again entangling themselves, he might chance to find himself equally at home. According to these philosophers, man's *conscious existence* is an act put forth against his *given existence*, an antagonist state of being. "It is not," we are told, "derivative, but original and primary: it opposes and resists, and, we are to infer, swallows up ultimately every thing in man which is *given*, passive, natural, or born. The activity put forth out of man's *given* or natural existence, is not activity at all, but passivity. Not being originated at all by the creature, who apparently exerts it, every particle of it falls to be refunded back out of this creature into the source from which it really comes." * As the stores of Sanscrit literature are unfolded to us by Oriental Scholars, it must be amusing, and in our attempts to introduce a better philosophy among the Hindus, it may be useful, to place these *novelties* of our modern metaphysicians by the side of the lucubrations of those giants in the science, who flourished *three thousand years ago*. In these neological days, there is perhaps no mine, that would prove more fertile to the innovators

on the faith of mankind, than the treasures of Sanscrit lore ; and as they are accessible to so few, the fame of originality might be earned for any superstructure ingeniously built upon them. Perhaps, amidst the fanaticism again prevailing alike in religion and philosophy, a *Buddha*, or wise man of the present age, may, by their assistance, concoct a faith, that may hand him down as a modern Thir-
kanthara to future generations. Whoever will study the philosophy of the Hindus, as explained by the late Mr COLEBROOK, Professor WILSON, and others, will not fail to be struck by the singular coincidence between what the world is now being taught as a new system of metaphysics, and what the Brahminical and Buddhaic Sages laboured to establish many centuries ago.

But while the subject of the *Buddha and Jaina Reformations* of the orthodox faith of India is in itself sufficiently interesting, to demand attention from the philosopher, it acquires a far higher importance, when viewed as supplying either guides or beacons to those, who, at the long interval of nearly thirty centuries, are striving again to disturb the quietude of Brahma's realms ; and there will be found in another place* some remarks on this particular page of the wayward workings of the human mind, when unassisted by Revelation, which may

not prove unacceptable to the Christian reader himself. They are directed more especially to the object of establishing the priority of the *Jaina* over the *Brahminical* faith. And it will easily be seen, that the reasoning employed may, in the hands of a skilful Missionary of the Gospel, be brought to bear with effect on the high and holy errand, on which he is sent, the turning the Hindu into the path of TRUE RELIGION. It is also to be kept in mind, that the *Jains* at this day constitute a very numerous sect, scattered over India, with whom the Christian Missionary cannot fail to come into contact, and with whose creed it is of obvious importance that he should become acquainted as far as possible.

CHAPTER VII

POLICY OF THE BRITISH GOVERNMENT, AS REGARDS THE CHRISTIAN AND HINDU RELIGIONS.

Churches of England and Scotland in India—Duties of Government arising out of the Establishment of these Churches—General Principles—Difficulty of application—Rules to be guided by—Necessary limitations—Charges against the British Governments of India, as countenancing Idolatry—Existing Endowment of Hindu Worship—Early Policy of a National Religion, and Church—Principles on which it rested to be maintained—*Illustration from Ancient History*—*Peculiar difficulties* of the British Government examined—and Policy pointed out in regard to the Idolatrous Practices of the Natives—Necessary cautions and limitation—Dangers to be guarded against—Evils of our expulsion from India.

THE history of the Churches of England and Scotland in India is yet to be told. They have entered, simultaneously, on a field, where they have found no previously long established Christian rivals, either to gain over, or to contend with, and it is fervently to be hoped, that they will proceed, as they are now doing, hand in hand, in the great object of bringing the native world to the knowledge and reception of the light and love of the Everlasting Gospel. They seek no protection, in this truly holy

undertaking, from the government of the country, either in the shape of bribes to allure, or terrors to intimidate, into a profession of the Christian Faith; but they do demand, and are entitled to obtain, its direct and decided countenance and support to the great object they are pursuing, the CHRISTIAN and PROTESTANT EDUCATION of the natives. The existence of these Churches, in the established and recognised form, in which they now are, is a new era in the annals of British India. It imposes new duties and obligations upon its governments, and although it changes not the nature of TRUTH, or of that responsibility to uphold it, which lies upon all Christian rulers, it brings into view questions, which might otherwise have escaped notice. What might before have been merely an impediment in the way of individual exertion to enlighten the Hindus, may now demand remedy and removal, as a preposterous, not to say criminal, building up with the one hand of authority, and pulling down with the other. And this view of the subject obviously leads us to the consideration of a question of vast importance and difficulty, as connected with NATIVE EDUCATION in India, and one which is, at this moment, attracting the deepest attention from the Christian world of Great Britain.

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to provide for the maintenance of religion, and the ministration of its altars among their subjects. It is impossible to imagine, how the obligation of a father to inculcate and preserve right principles in his family, or a master among his servants, can be upheld, without carrying along with this an admission of the same duty being obligatory on the Sovereign, the common parent, and master of a common family and household. And when society is viewed in its origin and first development, no difficulties surround the subject. As society proceeds, and different and too frequently very opposite shades of thinking and believing as regards the truths and doctrines of religion, have sprung up, among the members of the political state, the question of the Sovereign's duty becomes more complicated; but we are spared, in this place, from entering on a subject, which has excited so much controversy, and on which such a diversity of opinion prevails. But there is a case supposable, with which we have to do; and in which all the difficulties attending the former question might appear to be tenfold increased; and this is the case, where a Christian government obtains political dominion and ascendancy over a population, still clinging to those heathenish and idolatrous doctrines and rites, which the Gospel sternly repudiates. Such is the position of British India, so far as it is now under the sovereign rule of

England ; and it certainly would be one of even more difficulty, than it presents, were it not that the rights, and consequent duties of our Governments in the East, as they regard the religious observances of our native subjects, depend, primarily, upon express matters of treaty and stipulation with these subjects ; and that our policy, in regard to them, comes to be, in a great measure, regulated by rules, arising out of express and mutual agreement. Whether this agreement ought, or ought not, to have been entered into by a Christian Government, is another question ; but admitting, that this was proper and competent upon Christian principles ; and may be defended triumphantly, as the only means, humanly speaking, of ever enlightening the heathen in the truths of Christianity ; the relation between the Sovereign or the State in India, and its heathen subjects, is taken out of those circumstances, which would bring it within the Christian rule as generally applicable ; and its conduct towards its subjects in this particular department, satisfies the responsibility that rests upon it, when a just and honest regard is paid to the terms of the treaty, into which it has entered with them ; always presupposing, that there is nothing in this treaty itself, opposed to the spirit or precepts of Christianity. But while we admit the impossibility, under the stipulations to which we allude, and therefore acquit the Government of India from all culpability, in not employing its power, to

bring their heathen subjects within the ministrations, and to compel them to maintain the altars and temples, of a new and unknown religion, we are very far from allowing, that they are justified in overlooking any thing that may contribute to their happiness and welfare ; or neglecting, with the view of promoting these, to diffuse a knowledge of Christianity, the most powerful and efficient means, that can be employed towards this end. Much more are we opposed to every thing, that can throw obstacles in the way of this object, or diminish that respect for the Christian creed, which it ought to be the first duty of a Christian government to cherish and increase. Hence the allegations brought against the governments of India, that by their policy, as regards the idolatrous observances of their native subjects, they are in breach of the most obvious Christian obligations ; violating the consciences of their Christian servants ; obstructing the progress and reception of Gospel Truth ; and calling down the just indignation of Heaven upon their heads, demand the most serious attention.

The close alliance between what we should call " Church and State" over all India, and the intimate mixing up with the general revenue, its management and disbursement, of all that concerns the expenditure on the temples and worship of the vulgar faith, have given to the Christian Governments of our Asiatic dominions functions to discharge, which a

hasty consideration of the subject may set down as a sinful countenance to idolatry. And there is undoubtedly much to stagger Christian feelings, when devoutly fixed on the high and holy objects of Christian policy, in finding the public records teeming with directions from the supreme authorities to their subordinate agents, how to collect, and appropriate funds, devoted to the clothing of idols; the conducting of idolatrous festivals; and the support of the sensual and impure attendants on a Hindu temple. In the midst of the perplexities, growing out of this position, it is therefore consolatory to think, that it may be regarded in a light, that shall strip it of much of the seeming repugnance, which it exhibits to Christian rule and duty. Were the fact of a Christian government of India employing its officers, under any circumstances, to execute the laws, providing for the maintenance and security of Hindu worship, to involve a criminal departure from the spirit or letter of the Gospel precepts, the course to be pursued, even now, were plain and obvious; and the surrender of the power and dominion, which Providence has placed in our hands, the only alternative we could adopt. To rule over India, and to countenance, so far as is now under review, its idolatrous practices, are in fact synonymous expressions—an identification too much overlooked by many, who declaim against the position, in which the government now stands, in relation to the religious observances

It is only, indeed, in modern times that attempts have been made systematically, to separate the *Religion* from the *Politics* of a people — a policy which has striven to recommend itself, under the specious pretext of doing honour to the former, by preventing its intermixture with the unhallowed and contaminating things of the latter. The ancients were “wiser in their generation,” they understood the full value and virtue of what many now a days affect to deprecate and despise, the union of “Church and State,” and they did not offer violence to that on which alone the good government and social happiness of mankind can be based. They knew well, that the motives to civil obedience, springing from religion, once taken away, and there is nothing in all the devices of human wisdom that can preserve mankind in a state, but a single remove above that of the lawless savage. The weapons, therefore, that were raised by Christianity against the Faith of the Pagan world, were necessarily, so far, aimed at the political constitutions, under which they lived, and it was only the laxity of the religious sense and feeling, that prevailed over the Roman world at the first appearance of Christianity, that rendered this circumstance a less formidable opponent to its progress, than in other days it would have been found. It was thus, as the Scriptures express it, that “the fulness of the Gentiles was come, preparatory to the intro-

duction of a Faith, which was to purify the Creed, and supplant the rituals, which had long held their empire over the human mind, while it was to lend its own aid to the support and further perfecting of civil government, and, in due time, according to the established order and appointment of Providence, to find the Kings and Queens of the earth among its "nursing fathers" and "nursing mothers." The virtue of Christianity, as a prop to civilization, was soon perceived. Pagan emperors acknowledged the aid, which its precepts and observances were calculated to afford to all that supports social order and peace among mankind, and after an ineffectual struggle by the priests of superstition, to uphold the ancient system of faith and worship, CHRISTIANITY became the *Established Religion of the Roman Empire*. Although the period, that intervened between the birth of Christ and the time of Constantine, beheld Christianity unsupported by the State, and making progress in the world in opposition to the civil power, it affords no proof, as has been alleged, that the religion of the world has ever been left without the protection and alliance of its co-existing governments. The Pagan church, during that period, possessed the countenance and the endowments of the civil power, and the Christian, on becoming the faith of the Emperor, only stepped, in these respects, into the place of the Pagan. It has been reserved for modern times to deny to the State a

conscience and a responsibility, as much demanding of it, to provide guides for their direction and acquittal, as these obligations and duties are manifestly binding on the individual.

Yet it will be readily allowed that the position of a Christian state, obtaining political authority and power over a country where idolatry, in its grossest and most revolting shapes, has held, for ages, its undisturbed and undivided sway, might, from the beginning, have been expected to be found one of no little difficulty, whenever the obligation of the followers of the Cross, to diffuse the light of their creed, came to be duly and conscientiously regarded. When England entered on her brilliant career in the East, she came not, like the Mussulman, with the volume of her Faith in one hand, the sword in the other, that they who acknowledged not the purity of the former, might fall by the edge of the latter; nor in truth did she, as we have already seen, imitate very closely the example of other Christian powers who had gone before her, in either professing, that to spread the dominion of the Cross, was as much the object of her ambition, as to extend the limits of her empire and enlarge the boundaries of her commerce, or in taking any very active measures to establish this dominion over the ruins of Pagan superstition, when possession of the revenues and sources of the country placed her in a position to have done so with effect. On the con-

trary, the very path by which she has, in part, attained the political supremacy she now enjoys, is to be found in pledges, solemnly given by her to the natives of India, and hitherto faithfully redeemed, that, in the exercise of their idolatrous practices, they should not be disturbed by their new masters.

TRUTH is necessarily and essentially the same in all ages and in all countries, yet our fathers would, undoubtedly, have held as criminal the course pursued by the British Legislature in the end of the eighteenth century, and would have regarded the establishment of our power in the East as a token that we were the destined instruments, in the hands of Providence, to pull down the polluted altars, and overthrow the temples of idolatry, as did the children of Israel when they took possession of the land of Canaan. Bringing the spirit and precepts of the *Gospel of Peace* to bear upon this point, and the children who deprecate anything like persecution for "conscience sake, must be regarded as more justly appreciating our position in India as a Christian power, and in limiting our interference with its religion to the moral means of EDUCATION and example,—the great persuasive weapons, which, independently of any pledge given by us to this effect, we are alone permitted to employ,—they have adopted at once a wiser, and a more Christian policy.

But, unfortunately, this does not altogether exhaust consideration of the position, in which the

British governments in India are placed, and questions have lately been opened up by it, on which even the Christian enlightenment, and liberality of the present age, may come to less satisfactory conclusions on the conduct pursued by these governments. Between conscientiously abstaining from every thing like persecution of our heathen subjects—between religiously observing the pledges given by us, that no force should be employed to disturb them in the observances of their creed, and encouraging them in their idolatrous practices, either by direct public countenance and assistance in the polluted worship of their temple, or by indifference to Christian rites and observances, there is a manifest and a mighty difference which must never be overlooked. It is, however, at this moment the complaint of the Christian Missionary, that in both of these ways are his labours paralyzed by, at least, some of the local governments of India. It is represented by a large and highly respectable and pious portion of the Christian population of India,—not that the Hindu is tolerated in the exercise of his religion, but that this toleration is withheld from the Christian servants of the Company, who are compelled to do homage and even, in effect to worship at the altars of heathen idols!

It cannot for a moment be imagined, that any government under the British crown could wantonly demand observances from its servants, repugnant

the service, as they relate to our intercourse with native chiefs and states

But in pursuing the policy, which we recommend, it is never to be forgotten that there are limits, within which the complaints against our Indian governments, countenancing the idolatrous practice of their native subjects, ought to be restrained. On our taking possession of the country, we found the Hindu religion richly endowed, and although by right of conquest much of the lands belonging to its temples came into our hands, it was considered just and expedient, that these lands should remain as hitherto appropriated to the temples. A still larger portion of ecclesiastical revenues was reserved for the Hindu worship under the treaties, which gave us a wider empire, and forcible re-assumption of those lands and revenues, and their appropriation to any other purposes whatever, will not, we think, be advocated by any man, who rightly apprehends the spirit and precepts of the Christian religion, or is alive to the best interests of our Indian empire. Such a policy will never be encouraged by those, who are wielding the mighty weapon of EDUCATION, before which all that the most zealous reformer of India can desire, is now being happily accomplished. If we forget that the Hindus, however willing to receive the boon of instruction, which we are offering to them, are feelingly alive to the em-

ployment of force to coerce them in their faith, and that the Mahomedan, "if you touch his religion, grasps his dagger," we shall commit the most fatal error in policy into which we can fall. The kindling of a flame among the millions, that might in an instant annihilate the handful, that now keeps them in peaceable and willing subjection, is a danger clearly to be guarded against by the mere statesman, and the Christian philanthropist will be the first to urge upon him attention to this duty, when he considers that with our rule in the East, he must -but, in sorrow and despair, the volume which he is now opening, for the guidance of its varied and interesting tribes. Whatever may be the defects of our Indian government, and many unquestionably are the hardships under which, benign and fatherly as it has become, it still permits the great mass of the population to labour, not a doubt can be entertained, that the subversion of our rule would, of all events, be the most calamitous, that has yet overtaken India. It is impossible to contemplate, without horror, the frightful state into which its population would be thrown, from Cape Comorin to the Himalayas, were British power and influence driven, by the success of internal revolt, out of the country. The scenes, with which India has unhappily been but too familiar, in every period of her past history, would be renewed with tenfold misery, as the restraints, that formerly mitigated their fury,

have been overturned by the march of British superiority, and nothing, as yet, save our own government, substituted in their room, between the ruthless and ravaging freebooter, and the harmless and peaceable riot

But it may be said, that the result of a successful revolt in India, aided, as it might be, by assistance from without, would be only to substitute one Christian power for another, and the march of that improvement which is now being carried on under us, might still be proceeded in. The aspect of the great political world of the West presents no power but one, that can possibly supersede the British in India. And who can doubt, that the consignment of her population to the tender mercies of Russia, and her savage soldiery, could only terminate in its utter extirpation, and in planting the Cossacks of the Don and the Wolga on the banks of the Indus and the Ganges? The path, by which the English stole into India, and insinuated themselves into the power which they now possess, required of them to make stepping stones of much, which an irrupting army of Scythians would at once rudely demolish. How far the Russians might prove the mighty besom, in the hand of Providence, to sweep away the "idolatrous practices" of India, with the race of idolaters themselves, it is not given unto us to say. But judging from what we know of the Hindu character and habits, and of Russian barbarity and despotism, we

are warranted in drawing the conclusion, that the transfer of the Indian sceptre to her hands, would seal the misery of millions of the human race, now rising under a milder sway and happier circumstances, to a height of social and political, moral and religious prosperity, for many centuries unknown to them.

But the Christian philanthropist will not contemplate this catastrophe. His heart is cheered, at this moment, by the belief, every day obtaining stronger and stronger confirmation, that the natives behold with indifference the fabric of the vulgar superstition tottering to its fall, under the EDUCATION which he is bestowing on the rising generation, if they do not even hail the event with satisfaction, as the bloodless triumph of a better faith and a better philosophy. If the statesman will wisely abstain from applying the rude hand of force to the unseemly structure, which now outrages the reason and humanities of the heart, and strongly indeed tempts, even to its forcible overthrow, the CHRISTIAN MISSIONARY will be the more secure in the triumph that awaits his labours, and is even already beginning to requite them, and the victory will be the more full and final, that beneath his meek and persuasive efforts, superstition and idolatry, with all their hideous train of evils and abominations, were put to flight. Neither is it to be forgotten, that at this moment the dangers, which threaten our Indian

empire from without, require a more than ordinary caution, that nothing may occur within, to give encouragement to its enemies. The expulsion of the British from India, it is well known is a favourite project with powers, with which, in the mean time, we maintain the relations of peace and amity, and it cannot be doubted, that these powers would willingly avail themselves of every occasion to arouse the fears of our native subjects, that we are bent on converting them to Christianity at the point of the sword. We have not yet so far enlightened the great mass of the native mind, as to guard it effectually against such misrepresentations of our policy, and we are consequently still in the position of exercising a prudence and discretion, even in the public discussion of measures, touching their religion, which the process of time may happily render less necessary. We have already noticed, how ready the natives are to take up apprehensions on the score of their religion being invaded, and now that India enjoys a 'Free Press, both European and native, we may rest assured, that nothing said or done in this country, with a regard to their faith and worship, will escape the notice or the misrepresentation of enemies to our power who are, perhaps, more thickly planted in India, than many are willing to believe, and to be found even among those, enjoying the favour, and sharing in the good things at the disposal of its Governor General. Let it not,

however, be inferred, from this admission, that we have not already made rapid strides towards the enlightenment of our Hindu subjects. The EDUCATION, which we are giving them, is silently and effectually ripping the foundations of their idolatry. It is not to the Missionary's eye alone that the change is visible. It is the remark of every one, who has resided for any time in India, where European influence is felt, and European exertions have been put forth, to educate and enlighten the natives, that a most remarkable change has come over all, that a few years ago proclaimed their faith and fervour in idol-worship. The better classes among them have become ashamed to countenance such follies, as they once regarded as most sacred observances and highly pleasing to God, or if they still continue in the old practices of their pooja, and in honouring *Doorga*, look upon them rather as the sports of a day of festivity, than the rites of a religious service. The lower classes necessarily feel the change, and are, to some extent, partakers in the indifference. Let no indiscreet zeal to hasten the happy consummation counteract, and perhaps altogether frustrate, our endeavours. We are approaching the day, when no part of the public revenue of a Christian State shall be devoted to maintain the altars of idolatry, and when the strange and unseemly anomaly, which now presents itself in India, will be unknown. Let us take care, that in our eagerness to

reach it, we do not again bring back the night of ignorance and superstition, in all its blackness of darkness.

When we advocate the good policy of leaving the natives of India to themselves in the management of their temples, and the conduct of their religious rites and ceremonies, and deprecate any interference on the part of their Christian government, as much in the way of direct encouragement, as direct encroachment, we contend still more strongly, if possible, against the treasury of the State deriving any revenue for itself, from the polluted sources of idolatrous worship. The practice has been defended on the ground that the taxes, levied from these religious sources, are expended in supporting the worship of the Hindu temples, and it has been also contended, that so far from acting as a *bonus*, they can only be regarded as a *burden*, on such heathenish and truly disgusting observances as are practised at the shrine of the hideous Juggernaut. The former defence of the practice is at once put to flight by reflecting, that the principle of giving no direct countenance or encouragement to idolatrous observances, is obviously violated, whether the tax be expended or not, *bona fide*, in their support, and, consequently, although the revenue, derived from this unhallowed source, did not mingle with and contaminate the resources derived from

purser fountains, it is opposed to all which a Christian government ought to respect, whether it regard its own character, or the efficient working of the instrument, that are now in action, for spreading the knowledge of the Gospel among the natives of India. It is not pretended, that this government is under any pledge to its native subjects, to be itself the collector of such taxes, whether for the benefit of the general treasury or the particular pagoda, and in abstaining, in future,—as it is hoped it has abstained already,—from acting in this capacity, can inflict no injury or injustice on the natives, while it will inevitably tend to raise its own character in their estimation.

The defence, founded on *pilgrim taxes*, and such imposts, acting as a *discouragement* to idolatrous practices, may find favour in the sight of the political economist—in that of the Christian it can meet with none, for we are not to do evil that good may come. And moreover, in this view of the subject, it might be asked with some force, what come of the pledge, that, in the exercise of his religious custom, the Hindu is not to be oppressed or persecuted? It cannot, however, be doubted, that the just indignation, which the levying of such taxes by the Indian governments has excited among Christians at home of all denominations, will effectually blot out this stigma from the face of our eastern rule. Measures have already been taken

by the home authorities, to remove the obstacles to NATIVE EDUCATION, hitherto presented by a course of policy, which, although it may have been treated, in the opinion of some, with greater severity, than under all the circumstances it deserved, is now at least altogether indefensible. And if an indiscreet zeal, in urging these measures upon the executive, does not alarm the fears of the natives, that more is intended than appears, and that it is the purpose of the British government to compel them to become Christians, we may speedily anticipate a safe and happy change in this particular department of the State. Christians, however, in their virtuous indignation at the grossness of Hindu idolatry, may forget what is due even to the feelings and prejudices of the unhappy millions, over whom it still bears sway. They may be found overlooking the fact, that in the state of ignorance, in which the Hindus still are, nothing would be easier than to misrepresent with effect, the best intended measures for their good, particularly when these measures bear upon any thing touching their religion. Their apathy, as it seems to many, on this, as on all other subjects, gives no security against the fury of that tempest, which, once effectually roused on the ground of their faith being forcibly assailed, and every Christian in India would be its victim; and no policy could be more dangerous, than that of acting upon the faith of that apathy, being as

deeply rooted as it appears, because the local government has succeeded in putting down the *Suttee** by the mere force of authority. Every one, who is acquainted with that measure, so truly honourable to the administration of Lord WILLIAM BENTINCK, knows that the *Suttee* rested on no divine precept or authority, to which the Hindus universally looked with reverence and respect. It had not touched the great mass of the population, even in the lower orders: it was known and practised only in a few districts, and the annual sacrifice of six or seven hundred victims, out of a population of twenty millions, while it surely outraged humanity, and horrified every kindly and Christian feeling, was yet conclusive, that the *Suttee* was a practice alien from the Hindu Faith, and a corruption, which happily had never been able to take deep root among its votaries. To argue, therefore, from the indifference with which the putting down of the *Suttee* has been regarded, that the Hindus will look on with equal calmness and composure, when the hand of force is applied to their temples and idols, may prove a most dangerous delusion, and the policy to which it would conduct the most fatal that could be adopted.

* Appendix A A

CHAPTER VIII.

CONCLUSION.

State of the Roman world at the Introduction of Christianity—
Contrasted and Compared with that of British India—Summary of Encouragements—and Appeal to continued Christian Zeal and Exertion, in the Cause of NATIVE EDUCATION and CONVERSION TO CHRISTIANITY.

It would furnish a theme, every way worthy of the profoundest investigation, to inquire how far the circumstances, under which the conversion of British India to Christianity is now being attempted, correspond with, and how far they differ from, those under which the Gospel first made its way in the Greek and Roman worlds; and, undoubtedly, practical lessons of the most useful nature might be drawn from this comparison.

The Apostles and first preachers of Christianity had to contend against a philosophy, embodied in works of the highest celebrity, and exerting the most powerful influence on the faith and manners of mankind. The Christian Missionary in India has, at this day, to encounter the opposition of a learning, which is, in the first instance, limited in the sphere of its direct influence, to the more intelli

gent classes, but which may be expected to gather strength, as by EDUCATION, without reference to Creed, the Hindus are enabled to become better acquainted with much of their own, of which they are now in utter ignorance. The first Christians were for the most part unskilled and unread in the learning and philosophy of the Greeks and Romans, and, coming from Judea, they partook in the reproach, which at that time attached to the Jewish name and nation. Yet, under these apparent discouragements, the "fishermen of Galilee," and their followers, came with "the foolishness of preaching," to confound the wise and the mighty things of this world, and with no learned systems of their own, in which to instruct mankind, as a stepping stone to the religion, which they essayed to establish, they boldly attacked philosophy, even in her most consecrated strongholds, and the superstition, which she feebly attempted to support, fell before the sublime and simple Faith of Jesus of Nazareth. Let it be remembered, too, that this superstition was the faith, under which Rome had risen, or was believed to have risen, to all her glory, and which it formed a fundamental article in the creed of the Roman world to believe essential to all her greatness. Belief in the vulgar faith was, therefore, interwoven with a feeling of the national glory, and those who attempted to undermine the one were necessarily regarded as conspiring against the other.

The Christian Missionary, who is now going forth against the hosts of the idolater in India is, or ought to be, armed with a knowledge of the learning and philosophy, by which the enemy will seek to defend himself from attack, and he comes from a land, which the Hindu has learned to respect and fear, as the land of all, that gives to one nation the command over the destinies of another. But not only is the strength of the modern Missionary in these respects contrasted with the seeming weakness of the ancient Apostle, but every thing like that regard for national glory, which made the Roman resist the attack upon his faith, is utterly unknown to the Hindu. Here there is no such thing as public spirit, to unite men together in defence of the existing fabric of superstition, as identified with the existing political structure. The latter has fallen again and again, and the former has scarcely felt even the recoil of the blow. The first preachers of Christianity were opposed by all the civil power of the Roman empire, and yet in the midst of the most fiery persecution, they succeeded in raising the banner of the Cross triumphant over the altars of idolatry, around which the whole force of the Emperor threw its protecting shield. The Christian Missionary in British India goes forth, if not directly authorized, yet protected and animated by the governing authorities of the country—secure from every thing like that persecution,

which, calling forth the patience and perseverance under persecution, that distinguished the first martyrs to the Christian creed, contributed so essentially, under Providence, to promote the cause of the Cross. The lapse of more than eighteen centuries has set its seal to the excellencies of Christianity, as the root of all that is virtuous, dignified, and powerful in human nature, and with this passport in his hand the modern Missionary now goes forth, calling upon the heathen world to judge of the superiority of his Creed, by setting before them its happy effects. He appeals to the native of India himself, in a more especial manner, if, without the aid of this religion, the countrymen of the preacher could have ever stood to him in the relation, which he this day holds to him, that of the conqueror of his country, and the arbiter of his destiny, and thus fortified by experience, he demands the faith of the Hindu to the Gospel which he teaches. When the primitive propagators of our faith essayed the task that fell to them, Christianity was an untried experiment on the peace and happiness of the world, yet every day bore testimony to its value, viewed under this more limited aspect. The same facilities did not exist in the early ages of Christianity as are now found, for spreading abroad a knowledge of its doctrines, as revealed in the oracles of truth, or of diffusing such expositions of the Sacred Text, as might lead to a knowledge and apprehension of its import

Yet singularly rapid were the steps, by which the Christian creed advanced, to wield the religious sceptre over a mighty mass of the human race, under all these disadvantages as we should now account them. How animating then are the encouragements held forth to the preacher of the Cross, who at this advanced period of Christian experience and Christian success, labours to extend, still more and more, the limits of the Redeemer's kingdom upon earth !

But we must remember, that the very disadvantages, which the early preachers of our faith had to encounter, were accompanied by their peculiar facilities for the task. We keep, of course the miraculous interposition of heaven in their behalf altogether out of the question, but we cannot forget, that "the blood of the martyrs was the seed of the Church," and that the example of every virtue and grace, that can recommend a man to his fallible fellow creature, which distinguished the first Christians, while it powerfully drew to them the attention of the heathen world, not a little contributed to demand, and to obtain, faith in doctrines and precepts which could produce such fruits, even under all the fiery persecutions, to which the followers of the new religion were then exposed. The very want of other means and encouragements to propagate their creed, called forth a greater degree of personal exertions, in preaching it to the world, and a greater

regard to that personal example of purity, peace, and holiness of life, without which this preaching had been vain and ineffectual. Moreover, the attitude of hostility, in which Christianity first appeared to all that was then received as constituting the acceptable worship of God, preserved her, for a time, from the contrivances, which a more and more friendly intercourse might have produced, and to which unhappily this intercourse did at length give rise. Hence does it appear to have been essentially necessary to Christianity taking that root, which, amidst all its future corruptions, still preserved alive its pristine purity, that it should at its outset have been the persecuted faith, which history depicts it. The line of demarcation was then more broadly marked between what was acceptable to, and what was repudiated by heaven, in the faith and worship of its rational and immortal creatures, and the Church, as yet unclothed in temporal power and riches, had no temptation to fall into those abuses, which afterwards so greatly disfigured the fair face of the Christian world. These are beacons which Christianity has erected along the path of her past history, to guide and warn the Missionary, who now goes forth into a field, occupied like that of British India, by the tares of a vast and cumbersome learning, and the gross and degrading errors of the most debasing superstition and idolatry, that ever weighed down the human mind to the earth.

In the knowledge of, at once, the facilities and the difficulties that await his progress, the Missionary of the Church of Scotland is now taking possession of this field, and reflecting with a thankful heart upon the one,—warned by the no less merciful lesson, taught by the other, he trusts, that the Spirit of God will sustain him in his labours, and animate all his exertions, while the single hearted desire to extend the kingdom of the MESSIAH over the now sterile wastes of ignorance and superstition, is “the all and all” of his prayers, and of his labours. He is now greeted in this holy work, by the applauding voice of his Christian brethren congregated in the East. In the wise dispensations of that Providence, which overruleth all things, and which maketh even the passions of men to serve the purposes of its will, our countrymen in India have ceased to make the acquisition of wealth the same all absorbing idol of their pursuit, which it once was. A greater reverence for religion, and a greater regard to the duties of devotion, have happily arisen among them within these last thirty years. The CHRISTIAN SABBATH is now distinguished by other and by holier signs, than the floating of our flag on the ramparts of Fort William, or Fort St George; and the landscape is at length beginning to be enriched by the rising spire of the Christian temple, and enlivened by the cheerful sound of the church going bell, where, but of late, nought was to be seen

but the gloomy *Mundhur* of the Hindu, or the prouder *Mosque* of the Mus-ulman—less a scene of the humble and contrite worship of God, than of the haughty pride and profligacy of man,—where nought was to be heard but the deafening din of the *Naubat*, proclaiming that man had fallen down in abject and degrading prostration before the hideous workmanship of his own hands, or the shrill shriek from the minaret, calling the Moslem to pray to his Prophet, and—his God! And what have even already been some of the fruits of these happy changes? Our countrymen in India have at length bent an eye of pity and compassion on the intellectual and moral wants of its population, and it can be stated as a fact highly honourable to the civil and military servants of the Company, that there is not a station, however remote or small, where schemes are not at this moment in progress, to diffuse the blessings of EDUCATION, where the dull monotony of a provincial life in India, that once sought relief to its ennui in the amusement of the mess-room, or the excitement of the tiger hunt, is not now enlivened by the pursuits of a philanthropy, honourable alike to the man, and the Christian. The indigo planter, banished from intercourse with the world of civilization, is now striving to create a little world of mind around himself, and the SCHOOL is becoming an appanage to the *Factory*.

In the remarks which we have now offered, on the important subject before us, we have had in view principally the state of matters in the Presidency of Bengal. The reports, which have lately been published by the Assembly's Committee, give a most encouraging picture of the Mission, both at Bombay and Madras. At the former Presidency, the Scottish Missionary Society had gone before as pioneers, and admirably had they executed the duty. They have handed over to the Assembly's Institution, in Dr WILSON and Mr NISBET, instruments for the prosecution of the good work, than whom none more zealous are to be found, in the whole range of the missionary world, and they have thus enabled the Church of Scotland to enter a field on the western side of India, holding forth perhaps greater encouragements to Missionary exertion, than any other quarter of our empire. It is, indeed, a field overgrown with the very rankest weeds of superstition, but it is rich in the remains of the learning, and the faith of other days, with which the Missionary, to be fortified at all points, ought to make himself acquainted, and in which no man in India is better skilled than Dr WILSON. If there lie scattered upon the surface of this field, the vestiges of a greater variety of discordant sects—a richer debris of all, that can proclaim a knowledge, once possessed, of what constitutes the honour and happiness of our nature, than is elsewhere presented

to our view, the religious feelings of the human heart, not less than the intellectual powers of the human mind, also exist in greater vigour, than among the more enervated, and degraded population of Bengal. Stretching our views to the north-west, the country of the Sikhs and Afghans presents a field, more inviting perhaps to Missionary labours, than is generally believed, and to which the attention of the Assembly's Mission has even already been directed, by the zeal and benevolence of some of our countrymen, who have sojourned beyond the Sutlege, and acquired a knowledge of the manners and habits of the population, that extends from its banks to the snowy confines of the Hindu-Coosh.

Could we hope to penetrate still farther, and scale the icy barrier of the Himalaya! and what barrier shall arrest "the feet of him upon the mountain who bringeth glad tidings and publisheth peace!" Could we storm the strongholds of the Buddha faith! And what ramparts shall stand before the sound of the Gospel trumpet! how rich the harvest, that there awaits us! Nearly thirty centuries have elapsed, since the creed of SAKYA MU NI invaded the peaceful clumber of Brahma's realms, and although now proscribed as a sect, in the rich land of *Areya Desa*, the kingdom which its Missionaries erected in the wilds of Tartary, the wide spreading provinces of China, and the innumerable isles of the Eastern Archipelago, still flourishes, one day we

know and are assured, to yield up the millions, whom it now holds in thralldom, to the sceptre of the MESSIAH. Would, that we could plant the CHRISTIAN CAMP in the midst of these land, once the abodes of learning and science, but now the undisturbed dominions of superstition and idolatry! Would, that we could send out from this camp, army after army of CHRISTIAN APOSTLES, to declare unto these people THE UNKNOWN GOD, whom they once knew, whom even now they "ignorantly worship," and to bring them to worship in the same temple, and bend themselves at the same altar, with their Christian brethren, who are now striving to burst asunder the cruel bonds of ignorance and slavery, in which so many of the fairest and richest portions of the earth are now held! Nor let us forego the fond hope. The events that are now occurring, may speedily open to us a field, distinguished above all others, as the scene of the earliest occurrences, to which history can carry us back, a country, that was once the centre of that civilization, which, spreading to the East and to the West, gave their language and literature alike to India and to Greece. Nor is this all, that we are called upon to contemplate, when we regard the destiny, that is more and more opening up to England in the East. The very path, by which the most sanguinary invaders once entered the rich provinces of India, to lay in ruins all that in ancient times distinguished it, as the seat of intel

lectual superiority, may become the road, by which the blessings of CHRISTIANITY are to travel back to the countries of Central Asia, and, in the true spirit *of the Gospel of peace, to repay them "good for evil."* Let us look to these occurrences, as connected in Providence with the great object, which the Christian world has in view, and with the more holy and peaceful operations which, under the Gospel standard, it is now striving to carry forward in the East, and they will be found entitled to all the profoundest attention we can bestow upon them. Let them teach us the lesson, which similar events have taught to other nations, destined like us to overthrow thrones and kingdoms, and establish a new order of things. And, following their example, where it is truly praise-worthy, let the Missionary accompany the soldier in his march, and where we plant a British cantonment, to curb and overawe, let us establish a CHRISTIAN SCHOOL to enlighten and instruct. It is thus, that the conqueror may expiate, in some measure, the devastations, that accompany, and mark his path to dominion, and ultimately establish his claim to the far higher character of a benefactor of his subjugated race.

Let us not forego the fond belief, that we may prove the chosen, and the honoured instruments of extending the MESSIAH'S kingdom. Does not History come to the aid of Faith in warning us not to quit so good a hope? Long within the period to

which she points, with a clear and steady light, to a knowledge of the tribes, whom we would now redeem from the grossest ignorance, and the most degrading superstition, whom we would now instruct in the highest wisdom, and convert to the purest creed, she tells us of the day, when we ourselves wandered in the midst of a Druidical darkness, and cruelty even worse than Hindu superstition in all its horrors—even we, who now bask in all the splendour of the mid-day sun of righteousness! And shall we then despair that, ere a few more years shall have passed over our heads, the light of the glorious Gospel shall have penetrated, and dispelled the more than cimmerian darkness, in which Asia is now enveloped?

The field, that has now been opened up to us in the East by the events of Providence, is alike vast and inviting beyond the power of language to describe, and never were Christian people placed in a prouder situation, as regards the means of extending a knowledge of the Gospel of Peace. Never was Christian Church called upon, in more commanding language, to send forth the messengers of salvation! Never was presented a higher, or a holier encouragement to those, who are devoting themselves to the Christian ministry. All, that can combine to rouse their energies, or to inspire their labours in His cause, to whose service they are dedicating themselves, is to be found in the field of INDIA.

Does this field appear to the hasty and indiscriminate observer, a wide and dreary wilderness, too desolate to be cultivated by our limited resources—too infinite to be comprehended by our narrow and contracted means? Have we not even already seen the green spots, rising in the desert, that indicate where the well spring is to be found, by which its drought and its dreariness are to be subdued? Who that has wandered over the jungle spread plains of Hindostan, and surveyed the ruins, which they display,—the dreary desolation of wildness, which makes their solitudes so awful, and has not, at the same time, felt, that there was a day, when these wild and dreary places were the seat of a happy and industrious population, revelling in the rich fruits of the earth? The green and fertile spots which, ‘few and far between,’ at this day surprise and delight the weary traveller,—to what do they owe their life and verdure, but to the labour and capital, which amidst all the desolating revolutions that India has witnessed, still linger behind, in scanty, indeed, yet in sufficient plenty, here and there to reach the rich springs, that still circulate but a little beneath the surface, and which once again spread over the surrounding barrenness, and all would leap into life and vigour?

Transfer this picture from the natural and physical to the moral and religious canvas, and how

strikingly and vividly is the field, which it belongs to the Christian philanthropist to cultivate, placed before his eyes ! Here is the wide and dreary wilderness covered by a growth, rank and luxuriant, yet poisonous and destructive : And here is the soil, still giving proof, on every hand, of possessing the choked up and unseen springs, that once overflowed, irrigated, and enriched it. INDIA cries aloud to Christendom for all, that is to restore this moral wilderness to life, and health, and happiness. The skill and capital she craves are the prayers and alms of a Christian Church and a Christian people, to help her in this the day of her poverty and need. Let them not be withheld by us. Let us discharge, with redoubled vigour, the duty which Providence appears so specially to have laid upon us, encouraged by that success, which the same kind Providence has hitherto vouchsafed to our labours. Already is the tree of our own planting beginning to enrich and enliven the desert scene. Like India's own magnificent banian, the parent stem is now sending down her kindred shoots, to take root in the native soil. Already these infant props are lending their aid, to sustain the friendly foliage, under which millions of our fellow-creatures will one day be shielded, from the scorching and the withering fire of superstition, which has so long blighted and blasted all their happiness. Even now let us

hope, that the **SUN of RIGHTEOUSNESS** is arising over the fairest region of the globe, on which the Sun of Nature is destined to shed the light and warmth of his beams.

APPENDIX

NOTE A.

ECCLESIASTICAL CHARTER of the Branch of the Church of Scotland Established in British India

Edinburgh, 30th May 1814, Sess ult

THE General Assembly called for the report of the committee upon the petition of the Reverend James Bryce, late minister of Strachan, in the Presbytery of Kincardine-O'Neal, which was produced and read, the tenor whereof follows —“ We, the ministers and elders of the Church of Scotland, met in the General Assembly of our national church, having read and considered a petition for the Reverend James Bryce, late minister of Strachan, in the Presbytery of Kincardine-O'Neal, together with a copy of an extract of the public letter of the Directors of the India Company to Bengal, dated November 12, 1813, the tenor whereof follows —‘ In order to show our desire to encourage, by every prudent means in our power, the extension of the principles of the Christian religion in India, we have unanimously resolved that an addition be made to the present clerical establishment, maintained by the Company, at each of our Presidencies of Bengal, Madras, and Bombay, of one minister of the Church of Scotland, with the same salary as is granted to the junior chaplain at each of the Presidencies, and we direct that a suitable place of worship be provided or erected at each of our principal settlements of Bengal, Madras, and Bombay, for those ministers of the Church of Scotland whom we may permit to proceed to India to act as chaplains at either of these places.—*East India House, the*

24th May 1814. (A true copy.) (Signed) JAMES COBB, Sec.
 And copy of an extract from the minute of the Board of Directors, held 11th April 1814, as follows:—‘Resolved by the ballot, that the Reverend James Bryce be appointed a chaplain on the Bengal establishment, upon his producing the necessary recommendation as to his character and qualifications from the ministers of the Church of Scotland. (A true copy.) (Signed) J. BANNERMAN. 26th April 1814.’—Learn with much satisfaction that the object of the petition of last General Assembly to Parliament has been attained, by an addition being made to the present clerical establishment, maintained by the Company, of each of their Presidencies of Bengal, Madras, and Bombay, of one minister of the Church of Scotland, and by the erection of a suitable place of worship at each of these Presidencies, for those ministers of the Church of Scotland who may be permitted to proceed to India to act as chaplains at those places. Resolve to continue in full union and connection with the Church of Scotland the Reverend James Bryce, and the two ministers of the Church of Scotland who may be permitted to proceed to act as chaplains at the two other Presidencies. Enjoin the said three chaplains, and the ministers of the Church of Scotland, who may be permitted to proceed to India as their successors in performing Divine service, and administering the ordinances of religion within the churches provided for their several congregations, to conform to the worship now practised in the Church of Scotland. Empower and direct them, without delay, to select from their several congregations persons whom they judge qualified for the office of the eldership, and to admit them to that office, in the manner prescribed by the acts of Assembly, with whom each of the said three ministers, at the Presidency where he acts as chaplain, may hold session, for the exercise of discipline in his congregation according to the rules of the church, and for the management of the ecclesiastical affairs of his

congregation Recommend to the several ministers and their kirk sessions to hold brotherly correspondence with one another according to circumstances, and as they may judge best for edification Declare that the several ministers and their kirk sessions are subject to the ecclesiastical jurisdiction of the Presbytery of Edinburgh, to whom they are directed to refer any difficulties which they may find themselves unable to solve, or any disputes which may unfortunately arise amongst them Empower the three chaplains and their kirk sessions to unite, in any manner that they may find expedient, in sending one minister and one elder as their representatives to the General Assembly of the Church of Scotland, which representatives, upon their producing satisfactory documents of their election, we will admit to sit, vote, and determine with us, from whom we may have the satisfaction of learning the prosperity of this distant branch of the Church of Scotland, and through whom we may communicate such advice and directions as its circumstances may require

(Signed)

“DAVID RITCHIE, Moderator

NOTE B

Unto the Very Venerable the GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND, to meet at Edinburgh in May 1824, The MEMORIAL and PETITION of the Reverend JAMES BRUCE, Senior Clergyman of the Church of Scotland at Fort-William in the East Indies

Humbly Sheweth,

THAT your memorialist has held the situation of Clergyman of the Church of Scotland, at the Presidency of Fort William in the East Indies, for the space of nine years That

during this period, he has employed himself, in conjunction with the Members of his Kirk-Session, in assiduously inquiring, by what—if by any—means the establishment of a branch of our National Church in this part of the world, may be rendered conducive towards the moral and religious instruction of the native population of India.

During this period, your memorialist has spared no pains to make himself acquainted with the obstacles, which, in such a benevolent undertaking, are to be surmounted—as well as with the facilities, which circumstances afford, towards an attempt at its accomplishment; and your memorialist is fully persuaded, that there is at length opened a wide and inviting field for the exertions of the Church of Scotland, as a body, towards effecting an end so truly desirable, as the enlightening the minds of so many of our fellow-creatures.

Your memorialist will not dwell on the incalculable advantages which the native population of our Eastern dominions would derive, from the knowledge of a purer faith, and a more refined morality, than those under which they have so long lived, and whose pernicious effects on the happiness of the human race are, in them, too clearly demonstrated to admit of being either doubted or denied. Neither will your memorialist presume to point out the duty, incumbent upon the Christian world in general, and the ministers of a Christian Protestant Church in particular, to contribute all in their power to disseminate the blessings which they themselves enjoy. But your memorialist will venture to remind your Venerable Court, that while other churches have, in their corporate capacity, afforded their aid and countenance towards the accomplishment of this object, the Church of Scotland has not yet stepped forward with her assistance. Your memorialist is a daily witness of what the Church of England is striving, through her establishment in this country, to effect for the moral and religious instruction of its natives, and the dis-

erect and prudent means which she is employing, while they promise a most gratifying degree of ultimate success, afford an example to her sister establishment of Scotland, in every respect worthy of her imitation. Your memorialist need not inform your Venerable Court, that ample indeed is the field, which India affords, for such truly Christian and benevolent exertions; and it is with peculiar pleasure that your memorialist is enabled to say, that when your Venerable Court puts its hand to the good work, you will find in the bishop and the clergy of the Episcopal Church of India, brothers and fellow-labourers, who will regard your co-operation and success with the most sincere satisfaction.

Your memorialist is aware, that from many of the ministers and members of the Church of Scotland, the numerous Missionary societies already existing, have received the most active and zealous support; but your memorialist apprehends, that this circumstance releases not the Church from the duty of co-operating as a body in the promotion of this benevolent object; and your memorialist is the more urgent in pressing this subject upon your Venerable Court, as he is satisfied that the Church of Scotland may prove as instrumental in promoting Christian knowledge in the East, as any other ecclesiastical body in the empire promises to be.

Your memorialist, in adverting to the success which has hitherto attended the attempts of Christian Missionaries to spread the knowledge of a purer faith and a better morality among the natives of India, is bound to speak of the zeal, the disinterestedness, and the sincerity of these attempts with the greatest respect; but with these feelings he is compelled to mingle those of regret, that the reward of these pious labours should hitherto have been so scanty. Your memorialist is, at the same time, every day more and more satisfied, that the alleged prejudices of the natives of India, and their generally supposed stubborn adherence to

the faith and customs of their forefathers, constitute a less formidable obstacle to this success, at least to an extent highly desirable, than is generally supposed; and your memorialist, from what he has observed of the native character, from what he has learned from Europeans intimately acquainted with this character, and from natives of intelligence, rank, and respectability, cannot help being persuaded, that the scanty fruits of the harvest hitherto reaped are, in a great measure, to be attributed to the erroneous mode, in which the attempt to earn them has hitherto been conducted; a mode whose inconveniences every day is more and more developing, and of which every one is becoming more and more sensible.

It has, in the humble opinion of your memorialist, been heretofore too much the exclusive practice of the Christian Missionary to address himself to the lower and illiterate classes of the Hindus, and to trust his success to the desultory harangues, to which he can bring them casually to listen; and the consequence has been, that although he has occasionally succeeded in converting a few of his out-cast heathen brethren, the impression made by him on the great body of the natives has been so small, as to be candidly acknowledged by the Missionaries themselves as far from encouraging. Their labours have, accordingly, been of late more confined to the instruction of native youth, through the medium of Schools, than to preaching the doctrines of Christianity to adults,—and the readiness with which the natives permit their children to attend these schools, furnishes, in the humble opinion of your memorialist, a very strong ground of hope, that although the Hindu be more the child of custom, even to a proverbial extent, than other nations are, yet would this feature in his character bend as much to the adoption of a new practice, as it adheres to the observance of an old, were the example of reformation set before him by a few of the better and more respectable classes of his countrymen.

The intercourse, which has taken place between Europeans and the better informed natives of India—particularly in the metropolis—since the establishment of our power in the country, has, in the opinion of your memorialist, generated a readiness, and even a desire, to *act this example in the instance of many important points of reformation, from which the most beneficial results may be anticipated*

Your memorialist, satisfied of the reality of the change which has been effected, and is daily effecting, in the native mind, deems it a duty, which he owes to his situation, to point out to your Venerable Court the means by which, in his humble opinion, the establishment of a branch of your Church at this Presidency, may be rendered available to the taking advantage of this change. Your memorialist, leaving the education of the native youth through the medium of schools, in the zealous and able hands in which it is now placed, would urge upon the Church of Scotland to tempt the effect of addressing the better informed natives at this capital in their own language and from under the roof of an established Christian temple and under the sanction and countenance of an established ecclesiastical authority, and your memorialist ventures to assure your Venerable Court, *that there exists, at this moment, that desire of instruction, on the part of many intelligent natives of this metropolis, which promises even at the outset an intelligent and respectable audience to your instruments.* Your memorialist would not presume to hazard this assertion solely on his own authority, and from his own observation of what is passing around him, but enabled to adduce the concurring testimony of others, he feels the more satisfied, that his suggestions will meet, from the General Assembly, with the most attentive consideration. Your memorialist need only remark, that the feelings and prejudices of the better informed and more respectable classes of the native population of India, had

of the Church of Scotland in India conducive to the religious and moral improvement of its native population

And your memorialist and petitioner will ever pray

JAMES BRYCE,

*Senior Minister of St Andrew's Church,
Calcutta*

Calcutta, 8th Dec 1823

REPORT TO THE GENERAL ASSEMBLY

The Committee of last Assembly, appointed to devise a plan for the accomplishment of the Assembly's object in reference to the propagation of the Gospel abroad, beg leave to report as follows —

1 That, after due consideration and inquiry, they are of opinion that, in the first instance at least, it would be desirable to make one or other of the British provinces in India the field of labour

2 That, with this view, the General Assembly ought to apply to the Court of Directors of the Honourable India Company, for leave to the persons whom the Assembly may employ, to proceed to India, and reside there, for the purposes to be hereafter specified

3 That, in the event of such leave being obtained, a subscription ought to be immediately opened, (including both special donations and annual contributions,) not only throughout Scotland, but among our Countrymen abroad, and particularly in India, for defraying the expense of the undertaking, and that, for the same pious purpose, there ought to be an extraordinary collection, with ut delay, in all the Parishes of Scotland, under the care of the Ministers and Elders of the respective Parishes

4 That the expense of the measures to be employed ought to be so regulated, that not more than one half of

the funds obtained, in the first instance, or before the operations are commenced, shall be expended during the first five years from the date of such extraordinary collection,—at the end of which period, or as soon thereafter as shall be found expedient, the General Assembly ought to appoint another collection to be made and applied in the same manner.

5 That the continued management of the funds, and the measures employed for recruiting them, ought to be so conducted, as, in the first place, to acquire, and afterwards maintain, a capital sufficient to afford security to all concerned, against any necessity, arising from want of funds, for dissolving or breaking up the Establishment, so prematurely or suddenly as to do injustice to the persons employed

6. That, under all these conditions, with reference to the necessary funds, it would be desirable to establish, in the first instance, one Central Seminary of Education, with Branch-Schools in the surrounding country, for behoof of the children of the Native population, under the charge of a Head Master, who ought to be an ordained Minister of our National Church, and not less than two assistant Teachers from this country, together with a certain number of additional Teachers to be selected by the Head Master from those Natives who have previously received the requisite Education

7 That the Head Master (being, as already said, a Clergyman) ought to embrace opportunities, as they occur, to recommend the Gospel of Christ to the faith and acceptance of those to whom he finds access

8 That, with this view, he ought to court the society of those Natives more especially who have already received a liberal education, and, if encouraged by them, ought to put into their hands such tracts, illustrative of the Import, the Evidence, and the History of our Christian Faith, as may be sent to him for that purpose, under the authority

of the General Assembly, and ought also to preach, from time to time, in the hearing of such persons, or others who may be induced to attend him, either in the Hall of the Seminary over which he presides, or in such other convenient place as may be afforded him

9 That the General Assembly ought to appoint a Committee, selected from all the Presbyteries of the Church, but to hold its Meetings in Edinburgh, for the direction and management of all the concerns of the proposed Establishment, and of the funds to be provided for its maintenance, so far as such direction and management cannot be overtaken by the Assembly itself

10 That the course of education to be followed out in the *Institution proposed shall be ordered and regulated* by the said Committee, and that the Masters to be sent out shall be selected and appointed by them, with such adequate salaries as may not exceed what the funds will afford, and what the General Assembly may be pleased, at any time, to fix and determine

11 That the more particular means to be employed for the accomplishment of the object in view, and especially the extension of the sphere of operation, as the funds will admit, may with propriety be reserved for the consideration of the proposed Committee,—it being understood that they shall, from time to time, report their opinion upon these points to the General Assembly, before taking any steps relative thereto, beyond what the necessity of the case may in the meanwhile seem to require

Signed in name and by appointment of
the Committee,

JOHN INGLIS, *Concener*

Edinburgh, 30th May 1825, Sess ult.

The General Assembly highly approve of the Report of the Committee upon the propagation of the Gospel abroad,

and of the zeal of the Committee in the prosecution of an object so important, and re-appoint the Committee, with power to them to raise funds, and otherwise to prosecute the object of their appointment. And the Assembly recommend to all Ministers of Churches and Chapels within their bounds to make an extraordinary collection for the promotion of the said object.

Extracted from the Records of the General
Assembly of the Church of Scotland, by

ANDREW DUNCAN, *Cl. Eccl. Scot.*

NOTE C

TO THE PEOPLE OF SCOTLAND, *The Letter of a Committee of the General Assembly of the Church relative to the Propagation of the Gospel*

IN communicating with you, brethren, on this interesting subject, we do not think it necessary to say a word for convincing you of the obligation, which Christians are under, to employ such means, as may promise to be successful, for imparting to others a knowledge of the way of salvation through Christ,—for that obligation, so far as we know, has not been denied or called in question.

Perhaps the utmost exertions of our forefathers were not more than sufficient for the work of their own emancipation from the errors and bondage of the Church of Rome, and for establishing themselves and their posterity in the possession and exercise of that “liberty wherewith Christ hath made us free.” But, from the time when we came into the world, we have enjoyed full security for our own rights and liberties in the kingdom of Christ upon earth,

and we have also become so intimately acquainted with the deplorable condition of more than one-half of the human race, to whom the glad tidings of salvation have never been made known, that we should be altogether inexcusable for any thing like indifference to their case.

Measures have, in consequence, been adopted by religious communities of various denominations around us, and particularly by associations of good men in our own land, for imparting the light of the Gospel to those of our benighted brethren, to whom they can best and most effectually find access. And the General Assembly of our National Church, having felt that it became them, as a public and representative body, to take a part in this pious and benevolent work, have authorised us to apply to you for *such contributions as may enable them to prosecute their object, in a way which, through Divine grace, may prove effectual.*

In performing the duty which is thus assigned to us, we desire to speak to you with all plainness,—for we have nothing to conceal,—but with all earnestness,—for our whole hearts are engaged in the cause which we undertake to advocate. And whether they, whom we address, be of the class who are wise and learned, or of the more numerous body who, in this respect, make less pretension, we trust that, if they do but listen to us without prejudice, we shall not fail to satisfy their minds that we have the strongest claim to their aid and co-operation.

To the measure in question there is but one objection which we can readily anticipate. It has been said, and, by some whom we address, it may still be thought,—that what is proposed is *impracticable*. Respecting the natives of India in particular, to whom, as our fellow-subjects, our labour of love may be regarded as peculiarly due, it has been asserted that their religious prejudices are so strong as to render any attempt to make them Christians altogether hopeless.

To this objection we may certainly reply—That their hearts are in the hand of God, who can change or turn them, even as he turneth the rivers of water, and that it is, therefore, presumptuous to deny the possibility of their becoming a willing people in the day of his power.—But, while we know that nothing is impossible with God, we, at the same time, admit that He does not ordinarily execute his purposes without the intervention of natural means accommodated to the object in view; and, consequently, the degree of hope which we are, in this case, warranted to entertain, must be more or less regulated by a consideration of existing circumstances, and of all the difficulties which we have to surmount. It is, therefore, with a distinct reference to such difficulties, that we desire to meet the question—Whether an attempt to propagate the Gospel in India be a hopeless task, or be, on the contrary, a measure which has a fair promise of ultimate success.

It has been asserted that, in this case, experience, in a great measure, forbids us to hope,—for that great labour has been bestowed, both by Popish and Protestant Missionaries, without much fruit being reaped from it.

Popish Missionaries may have failed of success, because they were not at liberty to employ that instrument for the propagation of the Gospel, which seems to be the most natural. A late Papal Bull against Bible Societies leaves us in no doubt that they are prohibited from putting the Scriptures of truth into the hands of those whom they would convert to the faith of Christ. Even to the education of the young they do not appear to have been very well disposed; for they have, hitherto, had few schools of any description in India. Yet it is to these means, as collateral aids to the preaching of the Gospel, that we, in a great measure, trust for the accomplishment of our object.

In the case of Protestant Missions, schools for the education of the young have become a regular accompaniment of all the other means employed; and, though it will re-

quire more time, than has been hitherto afforded, to develop fully, to the public eye, the practical advantage of this improved system, *there are circumstances which will entitle us to expect from it the happiest results.*

The Gospel of Christ and its evidences are, no doubt, adapted to the capacities of all men. But, though its leading truths may be both comprehended and received by any mind which makes a fair use of its powers, it is not the less certain that they address themselves to the understanding, and that, in this case, a just exercise of the understanding is greatly facilitated by the removal of those prejudices against pure and undefiled religion, which are encouraged by idolatry in all its bearings;—nor can it be doubted that an education, calculated to enlighten and invigorate the mind, is an important mean of promoting this blessed effect.

It will, accordingly, be seen, *from the General Assembly's plan of procedure, (of which a copy is hereto annexed,)* that schools for the education of the young form a great part of their more immediate object; and it becomes, in consequence, an interesting, though subordinate, question—Whether in this department we may hope for success?

To this question we cannot hesitate to answer in the affirmative. But, in proceeding to state the grounds of our opinion, we feel that there is a strong call for caution and delicacy in weighing both the import and the warrant of every word which we shall employ. Our opinion must be founded on facts and circumstances, with which very few, either of our own number, or of those whom we address, have the advantage of being *personally* acquainted. We therefore desire to keep in mind the possibility that such things may be misrepresented,—and, for that reason, will make no material averment, which is not verified, either in its minute or its more general import, by evidence of such a kind, as cannot be rejected upon any principle, *that would not go far to put an end to belief founded upon*

testimony We shall even be scrupulous of resting upon the evidence of Missionaries themselves, where it is not corroborated by other testimony,—not because we doubt their title to credit,—but because it is possible that some of those whom we address may regard their testimony as partial, in respect of their being deeply committed in the cause to which it relates

Under this pledge we desire to assure you, that the natives of India show themselves *willing to have their children educated by teachers from our land, in all that can tend to the cultivation of their minds*

That many schools, under European tuition, are already established in India,—that the children attending them are proportionally numerous,—that they receive, in these schools, an education very nearly similar to what is imparted to people of the same rank or condition in our own land,—and that they appear to profit in a corresponding degree by the education which they receive—are facts attested by such a variety of consistent evidence as seems to us to forbid their being called in question And, though nothing more particular could be stated, we should conceive it to be out of doubt that the youth of India may be educated to that important effect which alone we have in view

But we will not withhold from you the satisfaction of reading a passage upon this subject, from the 11th Report of the Calcutta School Book Society, (established in 1817,) because it seems very nearly impossible that what is there asserted—if it had at all admitted of contradiction,—should have been published under the immediate eye of those who knew the whole truth “Among the advantages now possessed, (says the Report,) this will strike the friends of general education with the sincerest pleasure, that (ample time having been allowed for the experiment) European teaching is found to be highly acceptable to the natives What was before speculation is now matter of

fact. It is no longer doubtful whether the natives will receive help from us; it is ascertained that they gladly avail themselves of our aid; they flock to the schools; they advance in their learning; they prove, to a demonstration, that, if the European will condescend to labour for their good, the native will gladly receive the aid offered."

So far as regards the hearty concurrence of the natives, this evidence may even be regarded as stronger than it appears at first view,—when it is considered that, among the members and directors of that school-book society, (the language of which we have quoted,) no inconsiderable number are themselves natives, labouring along with their European brethren, for the good of the ignorant and uneducated. For this fact we are indebted to a History of Calcutta Institutions, lately published by Charles Lushington, Esq., one of the secretaries of Government at Calcutta.*—And, with two more facts derived from the same source, we would seal the evidence of the spirit which thus prevails among the natives.—Mr Lushington informs us, (p. 45,) that a rich native of Benares had himself established a school, and engaged to allow 200 rupees per month for its support, but had died without executing the necessary deeds of trust to the Committee of the Church Missionary Society, and that his son had spontaneously confirmed his father's endowment, by making over, to the Committee, landed property sufficient to cover the disbursement. He also acquaints us, (p. 165,) that even the native princes of India begin to be favourably disposed towards this great work. Two of them (he informs us) have effectually manifested their approbation of it, by liberal donations to the Calcutta School-Book Society.

It was stoutly maintained, that in India the education of the female sex, in particular, was altogether a visionary

* History of Calcutta Institutions, p. 158.—From this most respectable publication we shall make no scruple of continuing to quote, because we cannot imagine to ourselves any higher authority in such a case.

project. Yet experience has made it evident, that in that country, just as much as elsewhere, this portion of the human race may receive all the education which it is our wish to impart to them. The success of those who laboured in this department has even led to the establishment of a society, under the patronage of the lady of the Governor-General, for the special purpose of female education,* and our confidence in all the details which have reached us on this subject, is much enhanced by the peculiar circumstance which we formerly noted,—That these details have been published—not in our own country, or in Europe, where an imposition might, for a time, have been practised,—but in the very midst of the people who have witnessed the procedure, and upon whose minds, therefore, a gross imposition would not be attempted.

But, while the native youth of both sexes appear more than willing to receive the elements of general education, it is peculiarly gratifying to know that the object of their most eager desire is the acquisition of the English language†. Of all the auxiliary means that we can imagine, of preparing their minds for the faith of the Gospel, and of permanently establishing the Redeemer's kingdom in the Eastern world, this appears to us the most likely to prove efficient. Not only will our language prove a key by which they may find admission to those treasures of knowledge, by which they can be so advanced in the scale of intellectual improvement, as to be ashamed of their idolatrous rites,—they will find, more particularly in the English version of the sacred Scriptures, a standard to which they can at all times resort,—to which even future generations may resort,—for correcting such errors as may have been unavoidably committed in any of the recent translations of the Bible into Eastern languages.

It may perhaps be thought that, after all, the advantage

* History of Calcutta Institutions, p. 199.

† Ib. id. p. 39.

gained by such education, affords, at the best, but a very distant promise of accomplishing our great object because, in all that has been said, we have made no reference to direct and immediate instruction in those things which are spiritual and divine

Upon this point, we are not willing to leave entirely out of view that, if our labour serve to promote even the temporal and worldly prosperity of our fellow men, it must not be regarded as altogether vain. But let it not be supposed that the promise of more precious fruit is either very doubtful, or very distant, in its present aspect

We have no desire to conceal that, to a certain extent, there appeared a disinclination on the part of the natives, to the instruction of their children in the principles of our religion, nor can it be matter of wonder that parents, who are themselves votaries of idolatrous worship, should be so disinclined. As little have we a desire to conceal that they, who have in their hands the Government of India, have most wisely and discreetly prohibited all offensive interference with the religious opinions of the natives. Indeed, every motive forbids it,—the slightest apprehension of an authoritative religious interference would tend, more than any thing else, to counteract our labour for their good. But that, which authority could never have accomplished, has been in a great measure effected by more honourable means. The extraordinary exertions, which have been lately made, to educate the children of native parents, in a way calculated to promote their temporal prosperity, have so engaged the confidence of those concerned, as to remove the scruples of many about the Christian Scriptures being employed as a school book, and the indiscriminate avidity of the youth themselves to learn our language effectually reconciles them to the use of every extract from the Bible, and every religious tract that are presented to them in English. The consequence is that the Scriptures and other religious books are now introduced in a great majority of these

schools; portions of Scripture are committed to memory;* and some of the children, when examined, have evinced a familiar knowledge of the Gospel History. Is it possible that these exercises and these acquisitions should have no effect in preparing their minds to listen, with more advantage, to those who shall preach to them the faith of the Gospel?

If what is asserted be true, (and we know no reason for doubting its truth,) that, already, there are at least 40,000 native children receiving instruction in the various schools established by Protestants in India,—what an earnest is this of the good which may result from continued and persevering labour in the same pious and benevolent work! The benefit already in the course of being imparted to such a number of our fellow-creatures, who, in common with ourselves, have souls to be saved, will not, we are convinced, be lightly thought of by those whom we address. Yet what are 40,000, compared to the whole number of native children in the British provinces of India! Millions instead of thousands are waiting for the boon, which you, along with others, have it in your power to bestow.

The field for cultivation seems, in this view, inexhaustible;—and yet there are circumstances tending to encourage a hope that, within a shorter period than our minds could otherwise imagine, it may be, in all its borders, brought to yield precious fruit. For the system of education adopted, embraces one object which tends to enlarge and multiply its powers in a degree that is incalculable. Besides the schools which are intended for the instruction of the great mass of society, there are seminaries of education for a more select number, who may there be qualified to become the future teachers of their countrymen, not only in the arts and sciences of the civilized world, but in the things which belong to their everlasting welfare. With-

* History of Calcutta Institutions, pp. 40-1-4, 62.

out such institutions, it is obvious that not only the propagation, but the maintenance, of the Gospel in India would be for ever dependent on such foreign aid, as could be very little adequate to the extent of the work. But, by the institution, and progressive multiplication of such seminaries of learning as those to which we now refer, it is impossible to say with what rapidity the great work of education may ere long proceed,—or how soon a great spiritual harvest may, under the blessing of God, be reaped, by the establishment of the Redeemer's kingdom over the extensive regions of Asia.

Yet let it not be inferred, from our having said so much about schools and other seminaries of education, that we, for a moment, lose sight of the more direct means of accomplishing our object, by the preaching of the Gospel to the *Heathen world*. *We have been anxious to develope* the importance of the auxiliary instrument which we mean to employ, that the prospect of benefit resulting from it might be more clearly discerned;—but it is, in subserviency to the success of preaching, that we would, in this case, devote our labour to the education of the young. By reference to the plan of procedure, which has already received the sanction of the General Assembly, it will be seen that the head master of the very first seminary of learning, which it is proposed to establish, is to be an ordained minister of our National Church, with a view to his both preaching to the natives, and circulating, among them, religious tracts, illustrative of the import and the evidences of our Christian faith. Nor is this to be regarded as anything more than the *commencement* of a plan for religious instruction, which is to be gradually enlarged, in proportion as the requisite funds are supplied, and opportunities of usefulness are multiplied.

While we thus submit to you the system upon which it is proposed to act, and our grounds of hope that much may

be done for the propagation of the Gospel in India, we have no wish to forget anything, that has been alleged, of a discouraging nature.

It has been asserted, with seeming confidence, that the character of the Hindoos is unchangeable,—that they are now what they have always been, and will never cease to be the same. But the time seems to be gone by when this presumptuous language could be much listened to; for it is beyond question that the character of that part of the Hindoo population, with which our countrymen are most conversant, so far from being unchangeable, has very lately undergone, and is in the course of undergoing, a very material change. Is it a small change that many of the most wealthy individuals have lately profited by a liberal education in all the literature and science of the civilized world,* —and that a considerable number of this class have, in consequence, renounced idolatry, and seem to be comparing and weighing the claims of other systems of faith and worship? Or can it be regarded as a small change that even the lower classes are now eager to obtain all the knowledge we can impart to them, of a temporal and worldly kind,—while many of them are also reconciled to a perusal of our religious books?

No, brethren,—while we contemplate these things, we will not suffer our minds to be discouraged. Though we must regret that those natives in the higher ranks of society, who abandon the rights of idolatrous worship, do yet hesitate to embrace the Christian faith,—we are far from thinking that the change, which their mind and opinions do undergo, is a matter of small importance, either in itself, or with a view to its probable and ultimate result. When men are brought to believe in one God, we have good hope of their being also brought to believe in Jesus

* History of Calcutta Institutions, p. 222-3. Hough's Reply to Dubois, p. 201. Townley's Answer to Dubois, pp. 100-1.

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* History of Calcutta Institutions, p. 222-3. Hough's Reply to Dubois, p. 201. Townley's Answer to Dubois, pp. 100-1.

Christ whom he hath sent. In addressing ourselves to the understanding of such men, we feel that we are placed on 'vantage ground, the faith, which they already profess, supplies us with such arguments for that which we desire them to embrace, as it should be difficult for a consistent mind to resist, and such as we may, on that account, hope will be, through divine grace, rendered effectual. Nor is it a matter of small importance that we acquire, in the meanwhile, the full co-operation of such men in the great work of imparting, to their native brethren of every rank and condition, an education which may enable them also to rise superior to those idolatrous prejudices which so effectually oppose themselves to divine truth.

But, in addition to the aid of enlightened natives,—Is there no assistance to be hoped for from our own countrymen in India? The answer to this question,—whatever it be,—must prove an interesting part of the case.

We have been told that the character of many among our countrymen in India is not the least among the many obstacles which oppose the progress of our religion,* and that it has been matter of doubt among the natives of India whether the Europeans acknowledge and worship a God.

In reference to this charge, we regard it as much to be lamented, that, for too long a period, our countrymen went to India, without having there the natural accompaniment of such outward signs or symbols of their religious worship, as the natives may have reasonably expected to behold. Nor can it be doubted that a miserable lack of the outward means of grace, in respect of the administration of religious ordinances, must have left them, during that period, more naked and defenceless, than they ought to have been, against the power of temptation. But, blessed be God! there has been a happy change. The ordinances of our holy religion are now regularly administered among them.

* *DuBois's Letters*, pp. 83 & 4.

and we rejoice to say that the salutary effect is manifest. If there were no other evidence of it,—the most scrupulous mind might be convinced of the pious and benevolent spirit, which prevails among no inconsiderable number of our countrymen in India, by perusing the account which has been recently published, and to which we have repeatedly referred, of the numerous societies which have been lately instituted by British residents in that country,* for almost every pious and charitable purpose, and especially for the intellectual and moral and religious improvement of the people by whom they are surrounded. That co-operation, therefore, within the immediate sphere of our labour, which these circumstances entitle us to expect, would render us doubly inexcusable, if we did not exert every power that we possess for the accomplishment of our benevolent object.

It is scarcely possible, indeed, to deny, that the British dominion in India, and that intimate converse with the natives, to which it admits us afford us very peculiar advantages for communicating to them both the benefits of general education, and a just acquaintance with divine truth. Perhaps we may venture to say, without hazard of contradiction, that, from the dissolution of the Roman Empire, downward to the present day, no other people or nation have enjoyed similar and equal advantages for imparting the light of the Gospel to those who sat in darkness.—But, among other arguments employed to discourage us, we have been told that an attempt to propagate the Gospel in India is likely to end in the subversion of our Empire in that country.

We would not, *unnecessarily*, debate the question—Whether any such danger can, with reason, be apprehended from imparting the knowledge of divine truth to men who are willing to receive it?—And we are truly

happy to think, that we may hold ourselves relieved from the obligation to offer any argument upon this point,—in consequence of others, who are better entitled, having practically pronounced an opinion and judgment, which ought to put the question at rest.

The men in whom the government of India is more immediately vested, both at home and abroad, *concur* in the measures which are employed for the accomplishment of our object. The Local Government (or that which is established abroad) has made, from time to time, liberal contributions in aid of the Native Schools,* or the societies by which they are maintained; and has at length taken a more decided part in the great work of education, by the appointment of a *General Committee of Public Instruction*—a measure, (says Mr Lushington,) “by the operation of which, the advantages hitherto anticipated by the establishment of institutions and associations for the encouragement of literary pursuits among the natives, are likely to be realized and consolidated.” For though this Committee, adds he, “cannot of course exert any authority over private schools, they are at liberty to communicate with and encourage all persons, natives and Europeans, who may be engaged in the management of such institutions.”

Nor is there any thing in these proceedings, on the part of the Local Government, beyond what was to be expected, after the sanction which had been given, by the Legislature of the United Kingdom, to the employment of prudent means for “the introduction of useful knowledge, and of religious and moral improvement, among the native inhabitants of the British dominions in India.” It is well known that the Act of Parliament, by which the charter of the India Company was renewed in 1813, declared it to be *the duty of this country* to adopt measures that should tend to the accomplishment of that important

* History of Calcutta Institutions, pp. 45, 149, 165.

object, and accordingly made provision for permission being granted "to persons desirous of going to and remaining in India for the above purpose"

Every authority, indeed, which the constitution of our Government recognises, has been successively interposed in favour of this pious and benevolent undertaking. In 1819, our gracious Sovereign was pleased, by his Royal Letter, to appoint collections to be made in all the churches of England and Ireland, in aid of the Society, in England, for propagating the Gospel in foreign parts, and for the special purpose of enabling that Society to use "their utmost endeavours to diffuse the light of the Gospel, and permanently to establish the Christian faith, in such parts of the continent and islands of Asia as are under British protection and authority. —The result of which is understood to have been that, before the end of 1819, about L 18,000 had been collected, and that this sum is now in the course of being applied to the purposes of the Society in India.

The duty, which was thus wisely and graciously discharged by our beloved Sovereign, in reference to England and Ireland, naturally devolved, in our country, on the General Assembly of the Church. —And, in the successive Assemblies of 1821 and 1825, a plan of procedure, (to which we have already referred) for giving efficient aid to the great cause of the education of youth and the propagation of the Gospel, more immediately in the British provinces of India, was deliberately considered and unanimously approved,—in the hope that the pious and benevolent spirit, by which the people of Scotland have been long distinguished, will prompt them to make such contributions, towards the requisite pecuniary fund, as shall enable the representative body of our National Church to proceed with effect in this interesting work.

Our expectations of such pecuniary aid must, no doubt,

be limited by the population and wealth of our country. But we have strong hope that, upon the grounds which have been stated, you will not regard this as an ordinary case of contribution, for such a charitable purpose as those to which your aid is often solicited. The magnitude of the object, and the corresponding expense which must be incurred, call for a proportionate sacrifice towards its accomplishment. It is essential that there be a fund which shall not be at once expended, but shall be sufficient to meet future and even unforeseen exigencies. For the purpose of constituting such a fund, liberal donations, not to be again repeated, are in the first instance expected. Yet these cannot supersede the necessity of such moderate annual contributions, as may go far to discharge the annual expense. The subscription papers, to be circulated, will be, accordingly, accommodated to both objects. And the collections to be made at all the parish Churches and Chapels of Lase throughout Scotland, will afford in addition an opportunity for men of every rank and condition manifesting their good will to the pious purpose, by a contribution proportioned to what their circumstances admit.

It would not become us, as a Committee of the General Assembly, to say much about *their* claims to your confidence, in the conduct and management of what they have, in this case, undertaken. You know that the annual and representative Assemblies of our Church are composed, not of clergymen only, but also of respectable laymen, connected with every branch of the State, and almost every department of society. If their discretion and fidelity, in such a case, may not be relied on, it is to be feared that our country cannot readily afford better security, to those who may distrust the pledge which is offered. But whatever might be farther said upon this point we leave, as it becomes us, to others,—to the wisdom of those whom we address. The Assemblies of the Church have full confidence in you,—and it is by their conduct, rather than their

words, that they will endeavour to justify their claim to the confidence which they expect you to repose in them.

We have said nearly all that we can believe to be necessary. For, in taking leave of the subject, and of you,—we feel that there are motives and encouragements, arising out of the work itself to which we exhort you, that will have a more powerful effect on your minds, than any words or arguments which can be employed. It seems impossible that, in this case, we should not have one common feeling, for it is a feeling which has its origin in the Law of our Nature. Having our own hope in Christ and his salvation, it would be altogether unnatural that we should not have a desire to communicate this blessed hope to those who, with ourselves, have one common Father,—whom one God hath created. Is it possible that we can rely on the merits of Christ as a Saviour, for the exercise of that mercy and grace, by which alone we can be delivered from everlasting misery, and made partakers of everlasting happiness, without an earnest desire to make known the way of salvation through him to others who partake of our common nature? Or is it possible that this benevolent desire should not be promoted and strengthened by the precious hope of advancing, at the same time, the honour of Him who redeemed us? Is it possible that the promise of the Spirit of all grace to strengthen and prosper us in every righteous undertaking, and the more special promise imparted to us by our Heavenly Master,—in reference to this most blessed work,—that He will be with us *always even unto the end of the world*,—should not effectually encourage us in such labour of love? Or is it possible that the assurance, which is given us, of the ultimate and universal prevalence of the Redeemer's kingdom, should not establish our minds in the use of all wise and righteous means for hastening that happy time, when the knowledge of the Lord shall cover the earth?

In the full confidence, Brethren, that, in this case, the

expression of your hearts is in unison with ours, we commend you to Him that is able to do for you exceeding abundantly above all that you ask or think.

Signed in name and by appointment of
the Committee,

JOHN INGLIS, *Convener*

Edinburgh, April 1826

NOTE D

IN the contests referred to in the text, it fell to the lot of the writer of these remarks to take, of necessity, a prominent place, filling, as he then did, the situation of Minister of the Church of Scotland at Calcutta, and it has since that period been his destiny to have this part very unfairly misrepresented, by no less distinguished a writer, than Mr LE BAS, now at the head of Hulsebury College. In his Life of the late Bishop Middleton, Mr Le Bas has spoken of the Reverend Dr Bryce, as displaying anything but a courteous spirit and demeanour towards the first Prelate of Calcutta. But he has forgotten to state, that from the Right Reverend Bishop himself came the opposition to privileges, claimed by the Presbyterian body in India, which, it had been, in Dr Bryce, the most manifest dereliction of duty to have surrendered on the part of the Church which he represented. When Mr Le Bas dwells on what he paints as the impertinence of the Presbyterian Clergyman, in soliciting the use of the pulpit of St John's Church, until a building could be erected for the Presbyterians at the Presidency of Fort-William, he overlooks—perhaps he was not made acquainted with—the fact, that the request was preferred to the Bishop, at the suggestion of the then

acting Head of the Government, and was only adopted—and that reluctantly—by Dr Bryce, that he might have no room to allege, that he had neglected any means, however unlikely, that offered for the religious accommodation of his flock. When Mr Le Bas further expatiates on the impropriety, if not insult, of Dr Bryce's soliciting the Bishop's presence at the ceremony of laying the foundation of the Scottish Church at Calcutta, he does him equal, if not still greater injustice, for the request is preferred, not by Dr Bryce, but by the Countess of Loudon and Maira, who had agreed to honour the ceremony with her presence. The impolicy, the illegality, if Mr Le Bas will so have it, of the home authorities of India erecting two Ecclesiastical Establishments in our Asiatic dominions, is a question on which a High Churchman may be permitted to expatiate, but which it is altogether needless now to take up. From 1814 to 1831, the Scottish Church in India could scarcely be called "Established" in the proper sense of the word, resting solely, as it did, on the will and pleasure of the Court of Directors. The writer of these remarks may be allowed, to take some credit to himself, that at the last renewal of the East India Company's Charter in 1831, the *Church of Scotland in India found a place by the side of the Church of England* in that country, in the Act of Parliament. Although by this time the spirit of exclusiveness, which Mr Le Bas would foster, had greatly softened down, the measure alluded to was not carried without opposition, but, at least within the doors of Parliament, this opposition was offered on a ground, that would strip the Church of England herself of her established status in India—namely, that it is unjust in principle, to tax the revenues of India with the support of a Church, to which the natives do not belong. It may also excite a smile, to find Mr Le Bas lamenting, and complaining that St Andrew's Church at Madras, should be the most elegant of Christian

temples in India, and taking some offence, that the title-page of a sermon, published by Dr Bryce, should bear, that it had been preached at the opening of "the Church of Calcutta." These are trifles, that have had their day, and are passed, it is far more pleasing to dwell, as is done in the text, on the harmony and good will, with which both the Established Churches of England and Scotland in the East, have long prosecuted the great objects, to which both have been appointed. No one is more ready, than the author of these remarks, to do justice to the eminent talents and distinguished erudition of the late Bishop Middleton, and the Right Reverend Prelate stood the higher in his estimation, that he proved himself, on all occasions, a warm and zealous supporter of the rights, which he conscientiously believed belonged to his Church. His position, however, in opposing the wishes of the Presbyterian body in India, to have their newly erected temples decorated by spires and steeples, and distinguished by marks that pointed them out as places devoted to religious purposes, was not judiciously selected, and was soon, of necessity, relinquished,—the Earl of Moira, then at the head of the Indian Government, declining to enter into the Bishop's views, and to curtail the Scottish Church of its due proportions. The resistance offered to the Scottish Clergy performing the solemnity of marriage to their flocks, although upon its face sufficiently narrow and bigoted, had yet a doubtful state of the law, as it affected British India, to stand upon, and although the contest resulted at the time, in the Presbyterian clergyman exercising this right, notwithstanding instructions from the Presbytery of Edinburgh, and the Court of Directors, to the contrary, the General Assembly approved of his conduct, and an Act of Parliament, brought in by the late Mr Canning, to legalize Scotch marriages in India, ultimately settled the question. It is not unworthy of notice, that since these affairs agitated the churches in the East, dissenting

clergymen, of every persuasion in India, have come to perform the marriage ceremony to the members of their congregations unchallenged in any quarter

The writer of these remarks feels that he owes the explanation he has now given, in justice to his own character and conduct, and he takes the present opportunity of offering it, when he has occasion to allude, in the text, to the transactions, out of which arose the misrepresentations of which he complains. He readily requits Mr Le Bas of any desire to misrepresent him, in what he has said, and he willingly imputes the errors into which he has fallen, to the interested, and less scrupulous sources, from which he derived his information

NOTE L.

THE General Assembly called for the Report of the Committee on Scottish Churches in India, which was given in by Dr Grant, the Convener, and read. The Assembly approve of the Report, and empower the two clergymen at Calcutta, with the ordained missionaries, and two elders elected by the Earl session of Calcutta, acting as a body under authority of this Church, to employ, as religious instructors, such of the native converts, as have gone through the course of study prescribed, and whose conduct is exemplary, it being provided, that it shall be competent to the said body to remove at once from the number of teachers those who conduct themselves improperly, that they report the result of this to the Presbytery of Edinburgh, after they have been enabled to do so, that it may then be taken under the consideration of the General Assembly what farther steps may be adopted for accomplishing the

momentous object of communicating to the natives of India the knowledge of the Gospel

Acts of Assembly, 1834

NOTE I

STATEMENT of the General Assembly's Views in constituting a Presbyterian Body at Calcutta, laid before the Kirk-Session of St Andrew's Church, by DR BRYCE

It is believed that a very few words will be required to establish the great and paramount importance of the object contemplated by the Church of Scotland, in conferring the powers she has extended to the body about to be constituted at Calcutta under her authority

In the opinion of the last General Assembly, the expediency of adopting a measure, then resolved upon, appeared to arise out of the progress already made by the mission of the Assembly, which has been for some years in active operation, under the zealous superintendence of the Reverend Mr Duff, and his colleague Mr Mackay. By the statements laid, from time to time, before the Church and the people of Scotland, the great and interesting fact had been established, that it is possible to convey, to a very great extent, the blessings of an education, avowedly founded on Christian principles, to the natives of India, without giving offence to the feelings and prejudices, in which they have been born and brought up. The labours of other bodies, employed in the same good cause with the Church of Scotland, and in possession of the field before the Church moved towards its occupation, had gone far to demonstrate a truth, which many well disposed Christians at home were once

backward in believing, and the remarkable success attending the institution established, at length, by the General Assembly, has now placed it beyond all doubt. Had the natives of India been as untractable in this respect, as was once very generally apprehended, it may well be doubted, whether this country could have held out a field, for the labours of a Christian church even to the extent which, in this case, would alone have been within its power—that of communicating a knowledge of profane literature and science to its heathen population. It was obvious, that instruction in the learning and arts of the enlightened countries of Europe, if it did not strike at the very foundation of that religious creed, in which the Hindoo had been born and educated, must destroy the superstructure of religious fear and reverence, that had been built upon it—a superstructure which, however deplorably dark and disfigured, still lent its aid, feeble indeed and unnumating, to those duties and obligations, which are required of mankind in a state of social intercourse and subordination. If against an effect, so clearly to be apprehended, there had been no provision in the system of education adopted, the boon of instruction in the arts and sciences would have come to the ignorant native of India, recommended neither by the sound views of a narrower human policy, nor sanctified by the spirit of Christianity. An institution, emanating from so distinguished a body of Christian ministers and elders, as the General Assembly of the Church of Scotland, carried with it all, that could be demanded as a guard against these evils. It was, in its very essence and origin, an institution founded on Christian principles, and in all its practical operations, it need scarcely be remarked in this place, this foundation has been uniformly and steadily recognised, and, as circumstances have admitted, more and more enlarged. Thus the Church of Scotland had witnessed with peculiar satisfaction, and, with the deepest

gratitude to an overruling Providence, she fondly hoped that the period had arrived, when the instructed and enlightened among the educated Hindoos may themselves be made the means of spreading the knowledge of Christian truth among their countrymen. The Church felt what indeed must be obvious to every one, that, until native instruments can be employed in the great work of education, comparatively little, indeed, can be done in a field so prodigiously extensive, while, on the contrary, with auxiliaries raised upon this field itself, she saw a prospect of future usefulness opened up to her missionaries, which, a short time ago, the Christian world scarcely ventured to anticipate.

But aware that the constituting of a body of native preachers, and teachers of the truths of Christianity to their countrymen, directly under the authority of the Church of Scotland was a measure demanding a zeal, tempered by the greatest prudence and caution, alike with regard to the momentous interests of the Gospel of Peace, to her own character as a Christian church, enjoying the protection and support of the State, and to the peculiar circumstances, in which the power that upholds her is placed, the Church of Scotland was naturally anxious to adopt every means within her reach, to arrive at the advantages expected from the position which she now occupies in India, while, at the same time, she avoided, as far as possible, the difficulties to be encountered and overcome in the employment of native instruments, to propagate the knowledge of Christianity. In the clergy of our Church, now established by law at the Indian Presidencies,—in the ministers of the Mission, selected as they are by the Church at home with the utmost care, and ordained and appointed to their offices after the most rigid inquiries into their qualifications,—and in the laymen of her communion, filling the important office of the Eldership in India,

the General Assembly apprehended that there might be found a body of individuals able and willing to afford the aids and the checks, which the Church sees to be so necessary in carrying on the work of Christian education.

The Assembly also adopted the resolution of calling this and into exertion the more readily, that the body which she was erecting with this view, would be analogous to the bodies already known to her constitution. Under the circumstances in which the branch of our National Church in India is placed, a very close similarity in powers and duties cannot indeed be expected between the Presbytery of Calcutta, and the Presbyteries within our native land. But in extending the ecclesiastical foundation already laid in India, through kirk sessions, the Church was anxious to adhere, as closely as possible, to the form and practice which obtain within herself. This object, it was believed, would be attained by the measure which was then adopted. The body, constituted under the authority of the General Assembly, is recognised as a Presbytery, so far as some of the most important functions of these bodies at home are concerned,—to the extent, indeed, of embracing all that, as a Presbytery, it seems at present competent for the Church of Scotland to bestow upon her Indian establishment.

Into the presbyterial body then erected, the General Assembly, for the most obvious and important reasons, introduced the ordained ministers of the Mission. The presence of clergymen, who have received ordination from our National Church, and are directly subject to her authority, must add to the respectability of the presbyterial body in public estimation, their assistance must most materially promote the efficiency of the presbytery, while it cannot be doubted that their own labours, as members of the presbytery, will react upon the institution under their charge as teachers, and thus the union of the Church

darkness and in the shadow of death," it was not forgotten by the Church of Scotland, that the burden of our ecclesiastical establishment in these parts is laid upon the industry of the native population, and hence arise an obligation of a nature peculiar to herself, in common with the Church of England, to labour for the spiritual advantage of this population, to promote to the utmost of her power their eternal interests as immortal and accountable beings, involving as these interests do their temporal and worldly welfare wisely understood. From hitherto striving to lend their aid, by means of the ministrations of our Church, that the Christian ruler and magistrate, whom Providence has placed over the people of India, may go forth in the justice, integrity, and mercy of the Gospel, it is now within the power of this establishment to act more directly upon the governed themselves, to teach them right apprehensions of that Being, who created and preserves the universe — of that atoning sacrifice which, once for all, has been offered up for the sins of the world, and through which alone man is reconciled to his Maker, and peace restored to the human breast. It belongs to her to place upon this—the Christian foundation—the duties that our native fellow-subjects owe to the authorities, which Providence has placed over them, and to one another, as children of the same Almighty Father, redeemed by the same blood, and heirs of the same immortality. The General Assembly look forward to becoming the happy instrument, under Heaven, of more explicitly teaching our native subjects that submission and obedience to "*the powers that be ordained of God,*" which Christianity demands from its disciples, and that charity and love and brotherly kindness towards each other, so essentially characteristic of the Christian life.

The General Assembly were also not without a regard to the fact, that until such a body was duly organized and

established, the Church of Scotland in India did not stand on an equal footing with the sister Episcopal Establishment, as an instrument for diffusing the knowledge of Christianity. In the person of the Bishop of the diocese are vested the high powers of conferring sacred orders, whether of deacon or of priest. No such powers are given to the kirk session of the Scotch Church by the ecclesiastical charter of 1814, under which it has hitherto been placed, and they are equally unknown to the General Assembly's Mission, and hence hitherto the inability of the Church of Scotland in India to give to such native converts, as may be found worthy of it, the more important *status* of Preachers of the Gospel to their countrymen, under the authority of the General Assembly. Hence, also, it has happened, in the case of several native converts to Christianity through the instrumentality of the Assembly's mission, that their labours as future teachers have been transferred to the service of the Episcopal Church.

The General Assembly further entertain the hope, that the existence of a body so respectably constituted, and vested with powers to render success in the great work of native education and conversion so immediately available as is proposed, to the still wider extension of the Messiah's kingdom, will give to our Church in India a higher estimation in the eyes of both her own members and the native population and procure for the Mission a still more extensive patronage and support from European and native benevolence. In the progress of that liberal and enlightened countenance which the government of the country must now feel itself warranted, and called upon, to extend to every scheme having in view the extension of Christian knowledge the General Assembly naturally looks for such a share of patronage and support from the State, as the labours of her mission and her ecclesiastical establishment may deserve, and she believes, that, by the

measure which she has adopted, she is placing both in a position to prefer still stronger and stronger claims to the countenance of public authority

It may be proper to state, in order to guard against all misapprehension, that the powers conferred on the Presbyterial body at Calcutta, do not extend to the bestowing of holy orders —these were not sought from the Church, nor does it appear expedient, that the right of dispensing the holy sacraments of Christianity, under the authority of the Church of Scotland, should be conferred, until experience has confirmed the sincerity of their conversion the solidity of their intellectual and theological attainments and qualifications, the steadfastness of their piety, as teachers and preachers of the Gospel. Such powers the Church will doubtless grant with high satisfaction, so soon as the Presbytery feels itself warranted to call for them. In the meantime, it is obvious, that, without their possession, a most desirable degree of good may, under Providence, be obtained, through the aid of native instruments, in spreading the knowledge of Christian truth among their countrymen

The propriety and wisdom of the provision, which places it within the power of the Presbyterial body, to withdraw the licence granted to native converts to teach and preach under the authority of the Church of Scotland upon being satisfied, that the same has been abused, and thus without any right of appeal or complaint to the superior judicature at home, will at once be obvious to every one acquainted with the instruments, that must necessarily be employed. It is hoped, that in the care and caution with which these instruments are, in the first place, selected, the necessity of exercising this power will be superseded. Without its possession, anxious as we must all be to extend the sphere of our Church's utility in India, we should have hesitated to seek, or to accept of the powers now granted us

It is scarcely necessary to observe, in conclusion, that the Presbyterial body is vested with no right or power to interfere, in any manner, with the management or details of the General Assembly's Mission, nor has it any control whatever over the acts of the Corresponding Board of that mission. The line of duty exclusively belonging to the Presbytery will be clearly defined in the rules and regulations to be laid down when the presbyterial body is duly formed. Generally, it may be here remarked, that the object of the Presbytery is to confer licence to teach and to preach the truths of Christianity, under the direct authority of the Church of Scotland, to such native converts as may apply for the same, and may be found qualified for the office, in the opinion of the body constituting the Presbytery. The constitution of this body, in giving a place to the ordained ministers of the mission, provides, that *when piety and knowledge are found in native converts*, conjoined with a desire, to instruct their benighted countrymen, they shall not fail to be brought under the notice of the Church: it no less effectually secures against a zeal that might prematurely urge forward the native convert, to this honourable and highly important position, in subjecting his claims to the ordeal of a trial by clergymen, who have no such personal interest in the proceedings as has the Missionary; while the zeal of churchmen, which might possibly overlook obstacles, that ought to be respected, is restrained by the counsels of the lay members, —gentlemen chosen from a body whose secular avocations and intercourse with the natives, peculiarly qualify them for judging on what may with propriety and safety be attempted, in our endeavours to enlighten any portion of them in the knowledge of Christian truth.

It will, therefore, belong to the Presbyterial Body, and necessarily results from their appointment, to lay down the rules and regulations as to the line and terms of study, which the Church will require to be pursued, before she

invest any native convert with the honourable character, which she has now placed it within the power of the Presbytery of Calcutta to bestow. These rules and regulations the General Assembly has necessarily left to the wisdom and discretion of the Presbytery. It is obvious, that, at such a distance from the field of action, and so greatly ignorant as the Church at home must be of the native character and qualifications, of the facilities afforded on the one hand, the obstacles to be encountered and overcome on the other, much must be left to the Church in India. The Presbytery, when constituted, will lose no time in drawing up its regulations, and submitting them, as instructed, to the General Assembly, through the Presbytery of Edinburgh. They will, therefore, be open to such modifications as the Church at home may in its wisdom deem expedient.

(Signed)

JAMES BAYCE

Calcutta, 7th November 1834.

NOTE G

THE truly munificent conduct of two native gentlemen of wealth and rank, whose Zemindary lies about seventy miles from Calcutta, ought not to be overlooked, when speaking of the probable extension of the Assembly's Mission, through the means of indigenous liberality. Some years ago, these gentlemen requested the establishment of a branch of the Assembly's School at Taki, the principal village in their possession. Their occasional residence in Calcutta brought them acquainted with what was going on there, through the instrumentality of this School, and

the interest they took in Education introduced them as a matter of course to Dr Duff. Satisfied of the inestimable advantages, which the youth at the capital were receiving, the Chowdry Baboos of Taki became anxious that the *children in their own Zemindary should participate in these benefits.* They accordingly set about vigorously doing their part. They erected a spacious School-room and School-house for the teacher; the latter of which they furnished after the European fashion, in a very neat and substantial manner; and they added the liberal allowance of 250 rupees per month, to the salary allowed to the master from the funds of the Mission. Thus encouraged, a gentleman, who had been employed as an Usher in the Parent Institution at Calcutta, undertook the charge of the Taki School, which soon consisted of upwards of 150 scholars; and, in 1835, when visited by the writer of these remarks, the progress of the pupils in the English Language, Geography, General and Bible History, Mathematics and Geometry, was every thing gratifying and creditable. Such, moreover, was the zeal, with which the youth entered into this scheme for their instruction, that, at the Annual Examination at Calcutta of the Parent School, a number of them were brought all the way from their native village, to contend for the prizes there given, and were not unsuccessful. The progress of the Bengali, and other native classes of the Taki School, gave very great satisfaction to the Reverend Mr La Croix, a German Missionary, who kindly accompanied the visitants in 1835, to examine into a department, in which they were not competent to judge. The knowledge of the native languages and manners, possessed by this zealous and talented Missionary, are altogether wonderful; and the writer of these remarks will not soon forget the eagerness, with which the natives of the villages gathered around Mr La Croix, wondering if he was not one of themselves in the disguise of a *Sahib*, so completely did he assimilate himself to them

in speech, gestures, and manners. The readiness and good humour, with which they listened to him, when he touched on the folly of their superstitious practices, gave proof how easily a prudent, yet zealous preacher of Christianity may recommend himself and his errand to the Hindus; and certainly went far to recommend the labours of the itinerant apostle of Christianity, as an instrument, under Providence, fitted to overtake their instruction and conversion. The “perils of waters,—perils of robbers,—perils in the wilderness,” through which this excellent man and his fellow labourers have followed their holy pious avocation, formed, indeed, an interesting narrative, as the travellers threaded the gloomy and sequestered Sunderbunds; leaving an impression on the mind, not easily to be erased, and carrying it back to the days, when the apostles of other times laboured amidst similar dangers, to plant the banner of the Cross in the midst of a heathen world. The only disadvantage, under which this School at Taki labours, is the unhealthiness of the climate, as it is situated on the very verge of the Sunderbund marshes. In consequence of this several teachers have already suffered severely in their health.

Another proof of the value set upon the EDUCATION, which we are now bestowing, and of the readiness of the natives to obtain it for their children, is found in the fact of the native superintendents, employed at the Gloucester Cotton Works in the neighbourhood of Calcutta, having applied, in 1836, to obtain a schoolmaster from the Assembly’s Institution, who should be under the immediate control of the Missionaries themselves. This was the more easily attainable, as the Cotton Works are within twenty miles of Calcutta; and the public-spirited superintendent at that time, Mr William Patrick, entering at once and heartily into the views of his native workmen, the School was established; and a young native, who had for several years been a Monitor at the Parent Institution, was placed

in charge of it. It is not the least remarkable circumstance attending this School, that several Christian children who had been brought out from Glasgow and Paisley, before their education had been completed, were placed under this Native Schoolmaster. It may be added, that one-third of the expense was defrayed by the natives themselves.

NOTE H

"A GENERAL COMMITTEE OF PUBLIC INSTRUCTION was nominated on the 31st of July last, for the purpose of ascertaining the state of public education under the Presidency of Fort-William, and of considering, and from time to time suggesting to Government, such measures as might appear expedient for the better instruction of the people, and the improvement of their moral character

"The first attention of the Committee was accordingly directed to the acquisition of information, with regard to the existing sources of popular education, the wants of the country, and the means of supplying them. With this view, a circular letter was addressed to the local agents at the different stations, containing a series of questions calculated to elicit the desired information. The replies have been yet but partially received, but enough have been collected to show, that native education is in a very defective condition, that in none of the towns or villages the means of obtaining more than merely elementary tuition exist, and that in many even this limited advantage is wanting, that individuals are in general unable or unwilling to incur any expense for the education of their children, and that few public endowments of real utility have survived the political changes of Hindoostan. The inference irresistibly drawn from the inquiries of the Committee is, that

the provinces under the Presidency of Fort-William are dependant upon the liberality of the Government for instruction, to an extent that was not anticipated

“The incompleteness of this branch of the Committee’s labours has prevented their yet recommending any general plan for the improvement of education throughout the provinces. A college has, however, been established at Agra, for the instruction of both Mohammedan and Hindu youths in Persia and Hindi, chiefly, with provision for more advanced studies in Arabic and Sanscrit. This institution, the funds for which are derived from two public endowments in land, granted by the former Government in the districts of Agra and Allihur, has been placed in the charge of a local committee, under whose superintendence the actual operations of the college have commenced. The full development of the plan must necessarily be the work of time

“Considerations sufficiently obvious rendered Calcutta the immediate scene of the most important proceedings of the Committee of Public Instruction, and here, accordingly, they have been actively employed. In the prosecution of measures previously sanctioned, but which remained to be carried out, they have established one new institution, the Government Sanscrit College, and improved and extended another, the Mohammedan College, or Mu-drussa.

“The introduction of improved methods and objects of tuition has not been neglected by the Committee of General Instruction but it cannot be expected that much will be thus effected, until the natives of India shall be sensible of their importance, and concur in their promotion. Improved modes of teaching, however, are, to a great extent, introduced into both the Hindu Colleges, as well as into the Mohammedan College already noticed, and are in action in the schools in the vicinity of Chinsurah, which continue to maintain their popular and use-

ful character The impulse given to mathematical investigation in the Mudrussa was before adverted to, and it may here be added, that a scientific Professor has been attached, at the charge of Government, to the Vidyalay, or Calcutta Hindu College, established in 1816, with a view to impart to the students, who are conversant with the English language, an acquaintance with the physical and experimental sciences of Europe"—*Address of the Acting Governor General, 1824*

NOTE I

Autobiography of a Learned Native

"HOWEVER unworthy of attention the events of my unimportant life may be considered, yet, in compliance with the desire expressed by high and eminent talents, I proceed to give the following account —

"I was born at Gorakpur, about the year of the Hijra 1200 My father was a weaver, and designed me for the same business, but had me nevertheless instructed, whilst a child, in the elements of the Persian language He was disappointed by an accident, which befell me when about ten years of age by a fall from a horse, I dislocated my left arm, and lost for ever the free use of it Being thus disqualified for mechanical occupation, and confined for a time by indisposition, I was induced to addict myself wholly to study, and between the ages of ten and fifteen, I read with avidity a great number of Persian works, such as the Bostan and Gulistan

"Towards the close of my residence at Dehli, I began to meditate upon the religious dissensions of mankind, and the attempts of the different sects, to vilify the tenets of

their opponents, and veil the defects of their own systems of belief. By this train of thinking, my own bigoted persuasions were entirely destroyed, and my attention was attracted by the histories of the bounty and equity of the ancient princes of Iran, and the contempt displayed for superstition of every kind, by the eloquent writers who rehearsed their praises. Oppressed with doubt, and unwilling to communicate my feelings to any of my friends, my chief pleasure was in solitary rambles amongst the tombs of the illustrious and eminent, with which the ruined suburbs of Dehli are abundantly strewed. Whilst thus agitated between the reliques of those forms of faith, in which I had been reared, but now abandoned, and those new and crude conceptions, which I had scarcely yet embraced, I was little better than one beside himself. In this state of mind, these lines in the *Tohfet-ul-Irakein* often recurred to me — ‘I am struck with wonder at all that exists, until the revolution of time, and the end of all things, shall establish the chapter of the Koran, or the volumes of the Zend.’

“ At last, in the year 1223, I accompanied Mr Fraser, one of the gentlemen attending upon Mr Elphinstone on his embassy to Caubul. I wrote a journal of the route to Peshawer; but it was afterwards lost. On the road also I perused many books, both Persian and Arabic, which belonged to Mr Fraser, such as the *Haïet al Hainan*, *Tarikh Hukma*, *Khamseh Nizami*, and the *Dewans* of Anwari and Masaoud. At Multan and Peshawer, I met with many works, which I was delighted to find, as the *Tebaiat* chapter of the *Shefa*, and the *Mabahir Mashrekiya* Imam, which contains the substance of the *Shefa*, as well as other curious matters. I returned to Dehli in about a year; and shortly afterwards taking leave of Mr Fraser, I repaired to Calcutta. I took up my abode at Rasapagla, and was well pleased to be established in a place, where lawful authority prevailed, and every man was at liberty

to enjoy his own opinions without molestation. I fell, however, into evil company, and lost much of what I had laboured to acquire by study in idleness and dissipation. The slight reliques of superstition, which yet lurked in my heart, were now completely eradicated, for in all situations of life, I had preserved the same anxiety to ascertain the true nature of God and of futurity, and was far from being able to meet with any solution of my doubts, either from men or books. Some of the former, of great repute, replied to my queries, that it was the language of birds, which Suliman alone could interpret, and others advised me to wait till I was dead, when I might perhaps know. The works of Sheab-ad din Soherwerdi and the Mahabese Meshrakia were equally unprofitable. At length I satisfied myself with these conclusions.—The soul is subject to increase and diminution, and to various modifications of condition, from one period to another. The notion of its separate existence is altogether irrational, and man differs in no respect from other animals. I held the doctrines of the Sherakian, or fire worshippers, for true, as I discovered what Light they meant, and what Fire they adored.

“ I have since been settled at Rasapagla, and have made several attempts to master the English language, with frequent interruption, and indifferent success. I have, however, read some astronomical and mathematical works, which I have confirmed my conviction of the justice of the Pythagorean philosophy, and I derive daily progressive pleasure from my acquaintance with the writers of Europe.

“ I passed a year at Dacca, about five years ago—before and since which period, I have continued to amuse myself with composition in Persian and Arabic. Anterior to that date, my writings were confined to ordinary subjects; but subsequently, I have addressed them to the praise of Light, and the glorification of the Sun.”

NOTE K

THE Native Literary Society referred to in the text was organized in 1823 and after the address there alluded to, the following resolutions as its basis were adopted —

1 That a Society shall be formed, of the respectable and learned natives of this country

2 That the objects of it are to be considered the encouragement and diffusion of knowledge

3 That with this view, translations of works from other languages into Bengali shall be prepared and published at the Society's expense

4 That the Society shall endeavour to check and suppress all deviations from law and morality amongst their countrymen

5 That with this intent, small pamphlets in Bengali and English shall be composed and published at the Society's charge

6 That a library shall be formed of all useful and celebrated books.

7 That a collection of philosophical apparatus shall be procured

8. That when the funds of the Society will admit, they shall be applied to the purchase of a house, to be appropriated to the Society's use, till then the meetings shall be held at the College

Upon the motion of Baboo Dul-l Sircar, seconded by Baboo Radha Kant Deb, it was resolved, that the proceedings of the meeting should be made generally known, and agreeably to its determination, a subsequent meeting resolved to publish the pamphlet, from which the preceding account has been extracted.

On the 11th of Chaitra another meeting was held, and

very respectably attended. On this occasion a subscription was entered into, to give effect to the previous resolutions, the particulars of which were reported in the *Sunachar Chandrika* of the 12th of Chaitra, (21th of March;) the amount of the immediate donations was Rupees 2157, and 26½ that of the quarterly subscriptions—a provisional committee was nominated, to conduct the interests of the Society; and Baboos Prasantha Kumar Thakur and Ram Komol Sen were appointed Secretaries. It was also very wisely determined to confine the attention of the Society, for some time at least, to objects of a purely literary and scientific nature.—(*Oriental Magazine*, Vol. I. No. 4.)

NOTE L.

“In the fourth number of the *Oriental Review*, the public were first made acquainted with the proceedings of the Hindu Literary Society; and the kindness of a friend enabled us to lay before our readers the Society's own *Exposé* of its objects. In this *Exposé*, the Society alluded with some asperity of remark, to ‘the manner in which, for some twenty years, the English Missionaries have treated the natives of Bengal’ They dwelt at some length on the injurious operation of missionary exertions on the existing laws; and adverted strongly to the ‘lamentable condition of those who, deserting their own faith, have become native Christians.’

“It was scarcely to be expected that the Missionaries would permit those observations by the Society to pass unnoticed, and in the *Friend of India*, they have exerted themselves to meet and answer them. As we gave publicity to the objections started by the Hindu Society against missionary exertions, we are bound in justice to allow the Mission-

aries to be heard through our pages. But it is not merely to do an act of justice to them, that we devote a part of our room to their defence—it is to express our approbation of the tone and temper of this reply, and our perfect conviction, that our native friends will be satisfied from it, that such antagonists are worthy of respect, in the discussion of the argument, in which they are engaged together. Although we fancied, that we perceived in the *Society's* *Exposé* a little asperity of remark, in regard to the Missionaries, which might have been avoided, it did not much surprise us, giving credit, as we did, and do, to their belief, that the labours of the Missionaries had been really attended with the evils which they have laid at their door. We are not sure, whether, in the reply of the Christians, there may not be some expressions, in regard to their heathen brethren, which they would wish to retract,—but *humanum est errare*—and where zeal to promote the eternal interests of so many millions of our fellow creatures is called forth to defend the humanity, the justice, and the religion of the attempt, need we wonder that the warmth of expression should sometimes overstep the modesty of the subject?—(*Oriental Magazine*, Vol II.)

NOTE VI

REFERENCE is made in the text to a critical examination of a chapter in the Marhatta Translation of the Scriptures, which appeared in the *Quarterly Oriental Review*, from the pen of a most distinguished Oriental scholar, and member of the Bombay Literary Society. It was replied to by a writer in England, connected with the Baptist Missionary Society, and ascribed by mistake to a gentleman connected with Bishop's College of Calcutta. In this article

the Serampore Missionaries were accused of having made a translation into a language which did *not exist*, namely, the *Konkun*—a charge of which they were acquitted by the editor of the *Review*, in the following Note appended to the accuser's letter, and which it is due to the memory of the Serampore Missionaries to publish —

"In justice to the Serampore translation we must observe, that we have an intimate knowledge of the individual, who was chiefly employed in the translation of the *Konkun* Testament, his name is Madhava Rao, a native of Malabar, born at Tellicherry, but a *Konkani* Brahmin. Those of his own tribe, he asserts, always speaks the *Konkan* dialect, as do all orders of the people in the *Konkan*, especially about Goa. The dialect presents many affinities to *Marhatta*, but is not the same in its construction or inflections. Madhava Rao, in our estimation, is incapable of fabricating a language, both from his simplicity of character and limited acquirements, is, although he has an unusually extensive knowledge of the spoken dialects, both in *Gangetic Hindustan* and the peninsula, he is not a man of learning."

The first thirty six verses of the *Marhatta* translation of *St John's Gospel*, by the late Dr CAREY, were selected for criticism by the writer in the *Oriental Review*, and we select his remarks on the translation of the expression, "Behold the Lamb of God," into "Behold the young of the sheep of God"

"But this last instance," says he, "requires particular remark, because the greatest difficulty of translation consists in rendering with accuracy and propriety figurative modes of speech, and such as amongst one people may possess aptness and dignity, and yet amongst another people would be insignificant and undignified. To Christians the expression, 'the Lamb of God, which taketh away the sin of the world,' conveys the highest ideas of the innocence, purity, and redeeming power of the Saviour. But this figure loses all

its beauty in such a periphrasis as the above; and, as the Hindus attach no such notions to a lamb, which is not even one of the animals, formerly employed in their propitiatory sacrifices, they cannot comprehend the similitude intended. In such a case, in what manner ought a translator to proceed? This is a question of the utmost consequence, and yet it is evident, that the Missionaries at Serampore have never proposed it to themselves. But previous to commencing their versions, ought they not to have deeply considered the principles, by which these versions ought to be regulated, and by which alone they could have been rendered intelligible to the natives? One rule alone appears to have been prescribed, or adopted for all such versions, which is, that they shall be literally exact, neither adding to, nor omitting a single word that is contained in the Bible. But if this be the case, it shows a deplorable ignorance of the very first principles of philology, particularly as applicable to the languages of Asia. To confine myself, however, to Marat'ha, which may, at the same time, be considered as a sufficient example of the other vernacular dialects of India, there is not in this language a subjunctive, or potential mood, or a passive voice, and scarcely a word denoting the operations of the mind. In translating, therefore, from the copious language of the Greeks, or the ruder language of the Hebrews, innumerable words and phrases must occur, which have no corresponding terms in Marat'ha, but without which the peculiar tenets and doctrines of the Christian religion cannot be explained. But amplification and comments are forbidden, and, consequently, the only resource that remains is, to use the words that actually exist in the Marat'ha language, in a sense which is not given to them by the Marat'has themselves. To this mode, which must in some cases be unavoidable, there would not perhaps be any great objection, did oral instruction always accompany the translation. But when such a translation is circulated without explanation or commentary of any

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kind, it must be obvious, that words so changed from their original and current meaning, must either be unintelligible, or understood in a sense not intended."—*Oriental Review*.

NOTE N.

A PRETTY good notion may be formed of the general School system of the Hindus, from the description of that which is found in any one province of our Indian empire—the general features differing so little in different localities. Every village can boast of its schoolmaster, who makes as regularly a constituent part of the community, as the priest or the barber. In the shape of an endowment he has a house with a small piece of ground attached to it, allotted to his office; and he is permitted to exact certain fees from the scholars, the amount of which custom has established. This school is open, of right, to all the boys of the four tribes or castes known to the Hindus; and where others are admitted, which is sometimes the case, it is by the sufferance of the community, on payment of a small monthly stipend, or performance of some particular service by the parents of the boys so admitted. The hours of attendance are from sunrise to sunset, with a short interval at mid-day for refreshment or repose. The earliest period, or, strictly speaking, the stated period, for admitting a boy to the school is at five years of age. He may leave it when he is inclined, or when his parents choose to withdraw him; but not to be enrolled, when he reaches five years old, is regarded as a very great dereliction of duty on the part of his parents. When entered on his studies, the boy is first taught the sound of the letters, and then he is instructed to write on a plantain leaf, or draw in a bed of

sand, the letters representing these sounds, and by this means, both the sight and sound of the letter are impressed on his memory. From this elementary employment he is conducted to the class, in which short treatises on moral subjects, touching on the general duties of man to God and his fellow creature are given to him, not so much to read, as to remember, for they require an explanation by the master or monitor, and as they are in metre, the frequent repetition of them to the scholar imprints them the more easily on his memory.

Arithmetic in the simplest forms follows this ethical branch of instruction, and a knowledge of this is obtained, as was that of letters, by help of the sand bed, to which is now superadded the use of the pen on the palm leaf. Lessons on morality, of a more general character, and more connected with religious doctrines are now given, and along with them instruction in the higher branches of arithmetic by which time the boy has generally attained his tenth year. The circumstances of the parents' poverty prevent the children remaining any longer at school but in the case of Brahmanee boys, whose parents are rich enough to permit their remaining, they are now taken and placed under a Pandit to acquire the Sanscrit language, and to prosecute the studies held to be essential to their tribe. This privilege, however, such as it is, many do not enjoy, as, although Brahman, their parents are very often so poor as to require the assistance of the manual labour of their children, and consequently, the extent of their attainments in Sanscrit proceeds no further, than being able to repeat a few phrases necessary in the performance of their religious ceremony.

When boys can be kept at school beyond the period when they generally acquire a knowledge of arithmetic, they are instructed in the Puranas, and in the works dedicated to the praises of their gods, and grammar, prosody, and

metrical, composition, close the course of School Education.

The monthly amount of fees paid by a Hindu boy to his village schoolmaster has been estimated at eightpence, and this, in many cases, is compounded for certain services, rendered by his parents to the teacher. Altogether in fees and presents, which are also customary, the annual expense of educating a Hindu boy has been calculated at from fifteen to sixteen shillings.

"It will be observed," says Captain HARKNESS, the Secretary to the Royal Asiatic Society, to whom we are chiefly indebted for these details, "that throughout this system, memory is, except in a few cases, the only power of the mind that is brought into action; and the whole superstructure is, in a scientific point of view, a sort of airy fabric; that grammar, the basis from which it ought to rise, is left to be learned at a period, when few have the opportunity of acquiring it; that the principle of analysis is pursued almost to the entire exclusion of that of synthesis; and that the whole being in metre or song, its general tendency is to give the mind a light and imaginative turn, and to leave its better energies unexercised and dormant.

"The first parts, or as far as the moral lessons, are most esteemed by the natives generally; but of late years, the incompetency of the schoolmaster has been such, that few are able to instruct their scholars in the meaning of these phrases, and the only object almost of their acquirement is therefore defeated. Of this the Hindus are fully sensible; and they would gladly have availed themselves of a system, which a former Governor of Madras was about to establish for the better education of their children. But the much lamented Governor died; and EDUCATION, among the Hindus of the southern peninsula of India, was destined to know that it had lost a friend."

NOTE O.

PROFESSOR STEWART has found in Professor Dunbar a zealous ally in support of his theory, that the Sanscrit language is built upon the Greek. That the Professor of Greek in the University of Edinburgh should buckle on his armour in defence of the side he has espoused in this question, is all very natural and becoming, but our profoundest Oriental scholars tell us, that he leaves the Sanscrit as fairly master of the field of *originality*, if not *antiquity*, as did the Professor of Moral Philosophy. Mr Dunbar, however, descends to even greater minutiae than Mr Stewart; and discovers that Sanscrit is not only superstructured upon Greek, but upon the Doric dialect of that language, which he says was *probably* that spoken by ALEXANDER's troops. It is unfortunate for this hypothesis, that the researches of Orientalists have clearly shown that the Sanscrit inflexion of both nouns and verbs, corresponding to the Greek, are chiefly identical with the Attic, and not the Doric dialect. Nay, more, that the older and more Ionic the dialect, the greater the affinity the Sanscrit bears to it. Homer lived some few hundred years before ALEXANDER, and quite in the teeth of what Mr Dunbar tells us, the labours of Professor WILSON and others have shown a singular similarity between the Greek which he employed and the Sanscrit—a similarity which we trust will soon be more fully demonstrated in the literary world than it has yet been. Mr Dunbar also falls into the same error as Mr Stewart, in considering the Brahmins of India as a cunning priesthood, held together by a common object and discipline, and likely, therefore, to combine for a common purpose, having in view to gratify their ambition: and he altogether overlooks the consequences of his theory, that the LEARNED and SACRED language of India arose after the Greek irruption. He must admit that the Greeks

found the Hindus, in the days of ALEXANDER, in many respects the same as at the present day, and it would be strange if a people, so little given to change in other matters, and we may infer having had this character imprinted on them long before the Greeks paid them their short and transient visit, should have so easily introduced even a new language! He will scarcely venture to deny, that long before the irruption of ALEXANDER, the Hindus must have had a religion, and it may be believed, had committed its legends and doctrines to writing, and he must be credulous indeed who can imagine, that within 250 years the jargon, which he and Mr Stewart contend that the Sanscrit originally was, could have been made to suit the purposes of such a learning and science, as the Hindus unquestionably were possessed of a century before the Christian era, and which Mr WARD, the most laborious of inquirers into Hindu subjects, has designated as exhibiting a most imposing spectacle.

NOTE P

"THE most widely diffused class of languages, in modern Europe, after the Gothic, is the Slavonic—the parent of the Russian, Polish, Bohemian, Servian, &c. Now, the opinion of the Russian literati is decidedly in favour of a connexion between the Slavonic and the Sanscrit, and the following proofs of it are adduced, by Count Golownin, in the first number of 'Miner in the East.'

<i>Sanscrit</i>	<i>Slaronic</i>	<i>English</i>
Yavana or Yuna	Younosch	A Youth
Vidhava	Vdova	A Widow
Bhruwa	Bruori	Eye brows
Nakha	Nokti	Nail
Nasa	Noss	Nose
Asthi	hosti	Bone
Agni	Agon	Fire
Rasa	Rossa	Juice or Dew
Tamah	Tomno	Darkness
Masa	Mesits	The Moon
Dinam	Den	A Day
Swana	Svon	Sound
Dana	Dan	Gift
Dwara	Dveri	A Door
Yugam	Igo	A Yoke
Madhu	Med	Honey
Yati-cie	Idet itti	Goes
Asmi-asi asti	Yesm yessi yesti	Am art, is
Dadami-asi-ati	Dayou dayoust dayet	Give, givest, gives
Vetsi vetti	Vedaush vedat	knowest, knows
Pivati	Piyet	Drinks
Sev yati	Svetit	Honours
Vertate	Verut	Turns
Trasyate	Dragat	Trembles
Tanoti	Tanut	Stretches
Tish t'hati	Sto t	Stands
Manyate (from Mna)	Mnit	Min is or reflects
Marayate	Mertvit	Kills
Sua	Sroe	Own [and neut.]
Esha, esha, etat	Eto, Eta, Etot	That (mas. fem.)
ha, hā, ham	hakae	Who (d tto)
Chatur	Cheture	Four
Dvitiya	Vtoroye	Second
Triteya	Tritoye	Third
Saptama	Sedmoye	Seventh &c.

“ We have here, therefore, many more coincidences, than are required, by the calculation of probabilities. Some of

the resemblances, indeed, may owe their origin to the copious admixture of Latin, that occurs in the modern Slavonic, but others can scarcely be referred to that medium and we must, therefore, conclude, that Sanscrit pervades this branch of the modern European dialects, as well as those of the Gothic stem

“With regard to one class of European languages, which preceded, in the North West, at least, those of the Gothic and Slavonic origin, the Celtic, it has been long a question, whether it and the Gothic were not originally the same. This notion is now generally abandoned, but it does not follow, that they were originally, and entirely distinct. It is observed by a late writer, (Supplement to the *Encyclopædia Britannica*, article *Language*,) that, whilst we admit the propriety of considering the Celtic and Germanic as families, clearly distinct with respect to any period, with which we are historically acquainted, we must not forget, that they exhibit undeniable traces of having been more intimately connected with each other, and with their neighbours, in an earlier stage of their existence. If, therefore, the affinity be unquestionable, it follows that we should also be able to detect a corresponding resemblance between the Celtic and Sanscrit to that already noticed, between the latter and the Germanic language

“The labours of Colonel Vallancey are well known, but we have nothing to do at present with his historical and mythological conjectures—we shall, therefore, confine ourselves to the Vocabulary, which he has given us, of the old Irish—one of the great divisions of the Celtic family

<i>Sanscrit</i>	<i>Irish</i>	<i>English.</i>
Acas	Acas	Sky Ether
Ayu	Aoi	Age
Agha	Aghas	Before [a fire
Agni	Agl na	(S.) Fire (I) to make
Area	Eare	The Sun
Bak	Bagh	Speech

<i>Sanskrit.</i>	<i>Irish</i>	<i>English</i>
Bhasha	Beashena	Speech, Language
Balaka	Ballach	A Child
Bhumi	Uime	Earth
Bari	Bar, or Tobar	Water
Bal	Bal	Force
Budh	Bud	Wise
Bridah	Buidlane	Old
Chandra	Chann	The Moon
Canya	Cainy	A Virgin
Chakra	Ciore	A Wheel, a Circle
Crayami	Ciurani	I buy
Cartum	Cuiram	To do
Cala	Cal, caile	Black
Cula	Gavil	Race
Chala	Shool	Going
Dukh	Docar	Pain
Dahana	Daighna	Burning, to burn
Dina	Dia	A Day
Desa	Desies	Country, Region
Dersana	Dearcam	Seeing, to see
Durga, vulg Droog	Drug	A stronghold
Germ	Germ	Warn
Ghotaka, vulg Ghora	Gour	A Horse
Gao	Gee	A Cow
Isa	Aos	{ God
Iswara	Aosar	
Jnyan	Eagan	Holy knowledge, medi
Maha	Mauk	Great, eminent [tation
Mritya	Murt	Death
Modhya	Meadhon	Middle
Nicha	Neach	Low, mean
Nava, Nao vulg—	Naoi	A Ship
Nama	Ainnm	Name
Natha	Nath Nathan	Lord, Noble
Putra	Poth	A Son
Pura	Purin	A Town, a Village
Rani	Rian	A Queen

<i>Sanscrit.</i>	<i>Irish.</i>	<i>English.</i>
Rutha	Roth	A Chariot
Ritu	Rath	A Season

“These are quite enough for our purpose, and afford some very striking analogies: at the same time, it may be observed, that those between the *Irish of Col. Vallancey*, and the *Semitic tongue*, or *Hebrew*, and *Arabic*, are as remarkable, and more numerous; the verbs and grammatical formation, especially. The partial origin of the nation from a *Milesian*, or *Phœnician colony*, derives great support from etymology, and would account for this more striking coincidence. It may be observed, that *Col. Vallancey* was not aware of all his strength, in this branch of his argument;—although he professedly excludes *Arabic* words from the *Hindustani* terms, which he has compared with the *Irish*, three-fourths of those he has retained, as *Hindustani*, are either *Arabic*, or of *Arabic* origin. He has, it is true, committed many errors in his application of *Oriental* terms; but in the main his comparisons are much less forced and improbable, than they appear to have been considered in *England*. The conclusions especially, which he and other ingenious scholars drew from the important discoveries made by their countrymen in the *East*, were hastily and inconsiderately made at the period at which they wrote. Without the aid of a grammar, or dictionary of the *Sanscrit* language, their estimate of the structure and import of its vocables was necessarily incorrect, and led them into many absurdities, which reflected ridicule on all their speculations. Even in the present day, writers in *Europe*, of high name and note, are not exempt from similar errors; and grounding their deductions on much too imperfect a knowledge of *Sanscrit*, fall into serious mistakes. That language must be more generally and attentively cultivated, than it has hitherto been, at

home, to justify modern philologists in the use they are inclined to make of it otherwise a mass of blunders will be accumulated by one generation, merely to keep the next occupied in their rectification The study is highly deserving of attention, if the language is to maintain, with credit, that place already assigned to it, as the head of the Indo-European languages, a class including all the languages of Western Asia, and of Europe, and all the literature in the world, that is of any value"—(*Indo-European Selections Oriental Review*)

NOTE Q

It is but yesterday that we read in Blackwood's Magazine a learned Dissertation on the Philosophy of Consciousness, in which the talismanic power of the little monosyllable "I" is well and prettily illustrated, and its importance as the starting point in man's *existence for himself*, ingeniously set forth Perhaps the writer may not be aware, that the Sankya philosopher trod the same path in illustrating the phenomena of the human mind many centuries ago Among the twenty five modifications, under which *spirit* and *matter* are distinguishable, he enumerates *Consciousness*, termed *Achancara*, or *egotism* in its literal sense The peculiar and appropriate function of this faculty, according to him, as explained by the late Mr Colebrook, is *selfish conviction, abhiman*—a belief that in perception and meditation "I" am concerned—that the objects of sense concern "Me," in short, that "I Am" The Hindu metaphysicians, no doubt, go on to mystify this simple subject, and tell us that Consciousness proceeds from the intellectual principle, and is productive of five subtile particles, rudiments, or atoms, denominated *tanmatra*, perceptible to beings of a superior order, but

unapprehended by the proper senses of mankind, derived from the conscious principle, and themselves productive of the five proper elements, *earth, water, fire, air, and space*. The same principle of *consciousness* produces the eleven organs of sense and action, ten of them are external, and the eleventh is internal, an organ both of sense and of action, termed *manas* or *mind*. These eleven organs, with the two principles of *intelligence* and *consciousness*, are thirteen instruments of knowledge, three internal and ten external, likened to three warders and ten gates. The manner in which they combine and co-operate, to carry on the work assigned to them, is this. "An external sense perceives—the internal one examines—*Consciousness* reaches the selfish application and intellect resolves—an external organ executes. The part assigned to consciousness in this economy may be regarded, as bearing some distant similarity to that given to it by the writer in *Blackwood*.

NOTE R.

Love! holy Love! the great primeval cause
Of all celestial universal power!
Twas he, who first the jarring atoms charm'd
And sooth'd them into rest—he spoke and lo!
The utmost regions of disordered Chaos
Re-echoed, and the soothing strain obeyed
Discord and horror listen'd to his voice
The uproar ceased—peace spread her dove-like wings
And all the warring elements were join'd
In bands of unison and sweet concord
His fragrant breath breath'd thro' the sterile waste
And every rock with animation teemed
Luxurious and green the sands burst forth
With herbage—and the barren waters swarm'd
With living myriads, and with countless forms
Between his palms he moulded this fair orb

And gave to Nature all her beauty, all
 Her varied graces, all her nameless charms
 Lovely from his creative hand she rose
 In smiles and virgin modesty adorned
 No lowering frown deformed her placid brow,
 But every feature beamed with harmony
 And all her looks were looks of innocence
 Arrayed in native majesty she walked,
 Nor needed ornamental help from art
 Long had she reigned o'er the thrice happy world
 In this first state of innocence and joy
 And every age had been an age of truth,
 But fell desire, the foe professed of love,
 Of order bland, of peace and harmony
 The virgin violated and defiled.—*Ellis Ramayanam.*

NOTE S

“THERE are in Sanscrit many Poems on the acts of Rama, called *Ramayanam*, the principal of which are the *Ramayanam* of Valmiki, an abbreviation of this, called the *Adhyatma Ramayanam*, said to have been related by Iswarah himself to Iswari, and the *Ramayanam* of Bodhayana, of which the following extract constitutes a part of what now exists

“After the Rishi Valmiki had finished the *Ramayanam*, he paid great attention to the polishing and perfecting of it, and never ate until his disciples had repeated the whole to him, that he might observe whether any alteration was required. His work consists of as many thousand stanzas as there are letters in the Gayatri, the most holy text of the Vedam. One day he visited the residence of another Rishi, named Bodhayana, who courteously solicited him to take food, he refused to do so, alleging that he had not that day heard the *Ramayanam* read, and that he could not forego his established usage. To obviate his objection,

Bodhayanah offered to repeat the Ramayanam; he had sixty thousand disciples, whom he directed to recite the work he had composed, each reading one stanza, so that it consisted of sixty thousand stanzas, and was, therefore, three-fifths larger than Valmiki's. Valmiki still declined taking food; he asserted that the poem he had heard was filled with falsehoods, which Bodhayanah denied, and re- criminated on Valmiki. To end the controversy, the former poet proposed, that they should each throw their poems into the Ganges, and the one that swam be considered as true; the one that sank as false. The trial was made; the whole of Valmiki's floated on the stream, and, with the exception of a few scattered leaves, the whole of Bodhayanah's sank. Of those that floated, some few were washed to the shore, and some were carried away by the current; the former constitute all that remains of the poem.

"The story of the Ramayanam is brief and simple. *Sita* is stolen from *Rama* by *Laxa*, and conveyed through the air to *Laxa*. Becoming enamoured of her charms, *Ravana* offers violence to *Rama*; and is arrested in his criminal purpose by the appearance of an holy Anchorite, who first remonstrates against the deed he meditates—*Ravana* enraged threatens immediate destruction to his monitor—who still persists in his remonstrances.

"Low to the Earth the virtuous Man lies,
As yields the passive reed before the storm
When raging tempests swell by adverse winds,
And sweep impetuous thro' the racking air,
Yet still opposes, still its ground maintains,
And straighter lifts its head from every blast,
So did the Sire the Monarch's rage avoid,
Shun every grief, fore every bust recline,
But still forsook not Sita to her fate,
Rescued from lawless power to save the Queen.
"O Lord of Men! attend an old man's speech!"
(Persuasive thus he formed the mild response,)
"Nor spare the warning voice, and sacred truths,
Of sage experience, though celestial sight

Or strength Demoniac every sinew firm,
 And steel with more than mortal force thy nerves,
 Yet still to wisdom's voice, puissant power,
 Should bend a thankful and attentive ear
 Ah then attend! if e'er thy bosom glow'd
 At tale of other deeds, and names renowned,
 Flamed envy in thee to excel their acts!
 If ever virtue in seraphic notes,
 To thee her syren captivating song
 Of glory, deathless and immortal sang;
 Ah then attend! let not the sudden blast
 Of passion, or the breath of base desire,
 The goodly fabric of an age o'erturn;
 Her honour's structure, raised with toil and care,
 Languorous pleasure's soft and idle hand,
 To instant ruin and destruction hurl!
 Fine is the veil that parts from lust impure
 The noble holy feelings of the heart;
 From these base passions that defile the breast,
 The just affections that enarge the soul,
 And give his chief best energy to man.
 Not, with contention, rule and brutal force,
 Love, virtuous, heavenly, such as man may own,
 Nor blush to cherish fervent in his breast,
 Doth teach his chosen solary to woo;
 But by the breath of eloquence to raise
 And mild persuasive speech within the bosom
 Of tender maid adored, a flame congenial,
 Ardent and pure, as that his own avows,
 Chaste, as the purest Seraph's song and mild
 Circumambient mercy-eyed purity
 Silver and sweet the voice of love resounds.
 Rough, hoarse, and turbulent, as the madden'd sea,
 By tempest vexed, and force of adverse winds,
 Insults the passive sands, and threatening roars,
 Tremendous dreadful o'er the frighten'd beach,
 His bold demands, Desire still rudely urges
 From Heaven the one proceeds, confessed a God,
 An emanation from the great Supreme,
 Who rules the perfect whole, from blackest Hell
 And Stygian caves, fiendlike and foul, Desire,
 With all the demons in his train, ascends."—

"The philosophy of Bodhiyanah may be considered as the Epicurean System of India, it differs both from the Ve-

danta and Siddhanta, or Theological and Rational Systems, in many respects; and appears to be that which first spread from India into Asia Proper and Greece, which produced, at an early period, the Theogony, and latterly the Poem of Lucretius. I shall give the Greek of Aristophanes to enable a more correct comparison being made.

Bódhàyanah.

“ Before the spirit, which primevally moved on the troubled waters, felt an inclination to exert his creative energies by calling the universe into existence, he possessed only the Satwa Gunam, (*the quality of unimpassioned Virtue*.) previously to the commencement of this inclination the Raja Gunam (*the quality of Passion*) acceded to the former, and the conjunction produced Sakhyam, (*Love*.) the fervour of the Sakhyam increased by degrees, until at length the sacred fire burned so strongly in the divine mind, that the smoke and fume arising therefrom produced the Tama Gunam, (*the quality of Depravity*.) and the universe was created. Hence the origin of evil at the first period of creation; the Tama Gunam subsiding, Love again prevailed, hence the origin of good at the second period of creation.

Sanchoniathon.

“ The principle of the universe was a dark and windy air, or a wind formed of dark air, and a *turbulent evening Chaos*. When this wind fell in love with its own principles, and a mixture was made, that mixture was called *Desire or Cupid*, from whence came all the seed of this building, and the generation of the universe.

Aristophanes.

Χαός ἦν καὶ Νυξ, Ἐρῶς τεμὼν πρῶτος, καὶ Τετακτο, εὐρου,
Γῆ δ', αἰὲρ, αὐὸν ἄρκετο, καὶ Ἐρὶ οὗς ὃ ἐν ἀπείροις κάλπαις
Τίττω πρῶτιστον ὑπὸ κρημῶν Νυξ ἢ μελκροπτερος οἷον
Ἐξ ἧ περιττλομένης κρημῶν, ἰώκεται Ἐρῶ, ο ποθεύου

Σταλάς αὐτὸς πτερυγίῳ χρυσῷ, αἰῶς ἀειμῶντες ἀνέμῳ
 Οὗτος δὲ λαὸς πτερυγίῳ μεγάλῳ, κατὰ Γάρταρον, τὸν
 Χριστιανισμὸν γινώσκουσιν, καὶ πρῶτος ἀπογγύει ἐς τὸν
 Περσικόν δὲ καὶ γινώσκουσιν ἀδελφότητά, πρὸς τὸν εὐαγγελιστὴν ἀποστόλῃ.

"In these three passages the leading thoughts are the same; they all indicate the existence of a primal Chaos, and the production of the universe from it by *Love*, besides the Chaos, Bóthlāyannah and Sanchoniathon, mention only an actuating principle; but Aristophanes has, besides, three distinct beings, Night, Hell, and Tartarus, respecting whose functions he is very indistinct. But how clear, how simple, how beautiful is the exposition of the Indian in comparison with the unintelligible mysticism of the Phœnician, or the extravagant rant of the Grecian. God, says he, existed a pure and placid Spirit, involved in himself, and acted on by no extraneous objects; this I understand to be indicated by the Satwa Gunam; besides himself there was nothing but a broad expanse of troubled waters—the Chaos, or perhaps the *νεβ. ταρταρος* of the Greeks, on this the *Spirit of God moved*, 'The earth was without form and void, and darkness was on the face of the deep; and the Spirit of God moved upon the face of the waters,' at length it was his divine will to assume to himself feeling and passion, by the conjunction of which with Virtue, was produced Love or affection, which, by the social principles of its nature, cannot exist alone, and by the energies of which, therefore, the world was created; evil from the excess of the social principles; good from its being restrained within proper bounds. The whole of this is clear; the deductions logical; and the reasoning, if not founded on intimate knowledge of divinity, is at least compatible with human nature. Sanchoniathon, bearing but not understanding, the foregoing or some similar passage of Indian philosophy, says the Spirit of God was a 'dark

Sams. And you are an old good-for-nothing dastardly jackall.
—Very well, I shall find some one else. *Shāvaraka* shall do it.

—Here, *Shāvaraka*, my lad, I will give you gold.

Stha. Thank your honour, I will take it.

Sams. You shall have a gold seat.

Stha. I will sit upon it.

Sams. You shall have every dainty dish from my table.

Stha. I will eat it; never fear me.

Sams. You shall be head over all my slaves.

Stha. I shall be a very great man.

Sams. But attend to what I order.

Stha. Depend upon me, in every thing that may be done.

Sams. It may be done well enough.

Stha. Say on, sir.

Sams. Kill this *Vasantasenā*.

Stha. Excuse me, sir, I brought her here.

Sams. Why, you villain, am I not your master?

Stha. You are, sir; my body is yours, but not my innocence. I dare not obey you.

Sams. Of whom are you, my servant, to be afraid?

Stha. Futurity.

Sams. And who is Mr Futurity, pray?

Stha. The requiter of our good and evil deeds.

Sams. And what is the return for good?

Stha. Wealth and power like your honour's

Sams. And what for evil?

Stha. Eating as I do the bread of slavery, I will not do therefore what ought not to be done.

Sams. You will not obey me? (*beats him*)

Stha. Beat me if you will, kill me if you will, I cannot do what ought not to be done. Fate has already punished me with servitude for the misdeeds of a former life, and I will not incur the penalty of being born again a slave.

Vas. Oh, sir, protect me. (*to the Vita*)

Vit. Come, come, be pacified. (*to the Prince*)

Shavaraka is right; revolving fate

Has doomed him to a low and servile station,

From which, he wisely hopes, a life of virtue

Hereafter sets him free. Do you too think

Though degradation wait not close on crime,
 And many, obstinately foes to virtue,
 Suffer not here the punishment they merit,
 Yet destiny not blindly works—Though now
 Her will gives servitude to him to you
 A master's sway—yet in a future being,
 Your affluence may his portion be assigned,
 And yours to do submissively his bidding

Sams (Apart) The old dastard, and this fool of a slave, are both afraid of futurity, but what shall I fear? I, who am the brother of a prince, and a man of courage, as well as rank. (*To Sihararaka*.) Begone, slave, retire into the garden, and wait apart

NOTE U

Story of Hara Swami

Translated from the Sanscrit

"ON the banks of the Ganges, in the city of Kusumapur, resided a holy man, named Hara Swami, the simplicity of whose manners, and whose uninterrupted course of devotion, had won the regard and esteem of all the citizens. There was one man, however, on whom they produced an opposite effect, and who, unable to bear the sight of so much piety, resolved to attempt the ruin of the Aseetic

"With this intent, he contrived to disseminate a report, that Hara Swami was very far from being the character he appeared, that his sanctity was assumed, and that in secret he was the worshipper of some of the terrific divinities, to whom he made a practice of sacrificing children. The rumour soon gained ground, and it was asserted and generally believed, that a great number of children had recently been lost to their parents, whose disappearance was thus accounted for

“The people of the city, now flocking together, would have proceeded to the hermitage of Hara Swami, to put him to death, but the chief Brahmans, standing in some awe of his character, prevailed upon them to be satisfied with his exile. Messengers were sent to him, therefore, to desire him to leave the neighbourhood without delay. Highly surprised by this command, Hara Swami begged to know how he had incurred such a sentence, and on being informed, determined, with the courage of conscious innocence, to face his accusers. He therefore repaired to the city, and addressing the people collected on the walls, begged them to listen but for a moment, before they condemned him for ever. ‘Has any one amongst you,’ continued he, ‘lost his child?’ The question startled them. Each looked at his fellow, and saw himself reproached for precipitation. Many had their children by their sides—others went off to their different homes, to ascertain if their children were safe, and in a short time all were obliged to confess that the accusation was wholly unfounded, and that they had unjustly banished the pious man.’ So easy is it, said the Prince, to affix a stigma on the most spotless characters. You must not expect, my child, added *Paropakari*, to escape, and should this happen, should calumny blight your youth, you will be the means of plunging a shaft in your father’s heart.

“When Kanakarekha observed her father thus earnest, she forbore to press the subject, contenting herself with repeating her readiness to marry any one of the priestly or martial tribe, who should behold the Golden City, and with this the King was compelled to be satisfied.

“In the meantime, Saktidevi, ashamed of the exposure he had suffered, and deeply enamoured of the Princess, determined to discover this unknown city, or perish in the undertaking. If he succeeded, he should win the only object, for which he now felt life desirable; and if he failed, existence was well sacrificed in such a cause. Resolved,

therefore, to return successful, or return no more, Saktideva quitted Verddhamana, and directed his course to the South.

“After winding his way for some time through the intricacies of the Vindhya forest, he came to a hermitage by the side of a pellucid pool, the residence of a pious Ascetic, and his disciples. Having been received with kindness, and hospitably entertained by the venerable sage, who had counted a hundred years, Saktideva informed him of the object of his journey, and inquired of him, if he knew where the Golden City was to be found? The sage replied, he had never heard of the name, but recommended Saktideva to seek the hermitage of his elder brother, who might possibly give him some information, and directed him to the place, three hundred Yojanas remote in the country of Kampilya. With this direction Saktideva cheerfully resumed his route.

“Upon his arrival at the habitation of the elder Ascetic, he speedily announced the purport of his visit, with no better success, however, than before. The sage had never heard of the Golden City. He recommended Saktideva to visit an island in the ocean, named Utsthula, the Nishada Prince of which would probably know something of the city, if any such place existed; and he directed his visitor how to shape his course for that island. In conformity to the instructions of the sage, Saktideva, after a wearisome journey, arrived at Vitankapura, a flourishing city on the sea shore. Here he found a vessel bound for Utsthula, and took his passage on board.

“After they had been at sea a few days they encountered a furious storm. The lightning shot along the heavens like the forked tongue of fate, and the thunder growled as if a demon roared. The wrathful breeze bowing the light, and uprooting the resisting objects, lashed the ocean, and mighty waves, as vast as mountains, angrily heaved upon the deep. The vessel, now tossed to the clouds, and now

precipitated into the abyss, was unable to resist the fury of the elements, and was rent asunder. Some of the crew, clinging to the broken spars, were taken up by other vessels, which were scattered by the gale, but Saktideva, who had clung to a plank, was cast ashore upon a distant island. It happened that this was the island he was bound to, and one of the first persons he encountered on the head was Satyavrata the King. Satyavrata having heard his story, expressed great interest in Saktideva's adventure, and, although unable to direct him to the Golden City, undertook to assist him in his search.

"After a short time, Satyavrata proposed to Saktideva, to go to an island at some short distance, where, at a particular season of the year, now at hand, a solemn festival, in honour of an image of Hari, was observed. On this occasion, people from all quarters resorted to the place, and some of them might probably afford information of the Golden City. Saktideva readily consented, and they embarked on board a sloop, and set off for the island named Retnakuta. On their way, Saktideva observed an object in the middle of the sea, the nature of which he was at a loss to comprehend. It looked like a *Ber* tree, but in size equalled a mountain. He called Satyavrata to look at it, who immediately exclaimed, they were lost! The object they beheld was a vast tree of miraculous growth, rising from the centre of a whirlpool. Every thing caught within the gulf inevitably perished, and they had been carried by the current so near it, that there was now no chance of escape. As he spoke thus, the ship was whirled within the circling tide, and in an instant was submerged. Saktideva, however, exerting all his activity, sprang from the deck as they were sinking, and clung to one of the pendulous branches of the tree, from which he ascended, and perched himself securely on a more substantial bough. The rest of the day was spent in this position, and Saktideva, despairing of any chance of being extricated from it,

was about to precipitate himself into the gulf below, when a sudden noise interrupted his design. This was occasioned by the approach of a flight of birds of enormous size, the progeny of Garuda, the wind of whose wings fanned the ocean into foam. They perched for the night upon the tree, and their presence inspired Saktideva with the hope of deliverance. As morning was about to dawn, he gently approached the stoutest of the flock, and threw himself upon the back of the bird. The bird, startled from his repose, immediately took to his wings, and carried his lord rapidly through the air. At last, he made for an island, and, nearing the ground, allowed Saktideva to cast himself on the grass. Thus, the hand of destiny rescued him from death and, being exerted still more wonderfully in his behalf, Fate brought him to the very place he was in search of, the site of the Golden City' —(*Oriental Review*)

NOTE V

THE reader may be curious to see one of the grants or deeds of endowment referred to in the text, and the following is furnished by the late Lieutenant Colonel Tod in a Dissertation on the Religious Establishments of Mewar.

“SRI MAHRANA BHIVA, SUIG-JI commanding

“To the towns of SRI JI or to the [personal] lands of the Gosaenji,* no molestation shall be offered. No warrants or exactions shall be issued or levied upon them. All complaints, suits, or matters in which justice is required, originating in *Nath duara*, shall be settled there none shall interfere therein, and the decisions of the Gosaen-

* The High-Priest.

ji I shall invariably confirm The town and transit duties, [of Nath duara and villages pertaining thereto,] the assay, [purkhaye,] fees from public markets, duties on precious metals, [kasuti,] all brokerage [dulahi] and dues collected at the four gates, all contributions and taxes of whatever kind are presented as an offering to SRI JI Let the income thereof be placed in SRI JI'S coffers

"All the products of foreign countries, imported by the *Vaishnavas*,* whether domestic or foreign, and intended for consumption at Nath duara,† shall be exempt from duties The right of sanctuary (sirna) of SRI JI, both in the town and in all his other villages,‡ will be maintained The Almighty will take cognizance of any innovation Wherefore let all chiefs, farmers of duties, beware of molesting the goods of NATH JI, (the God,) and wherever such may halt, let guards be provided for their security, and let each chief convey them through his bounds in safety If of my blood, or of my servants, this warrant will be obeyed for ever and for ever Whoever resumes this grant will be a caterpillar in hell during 60,000 years' —(*Transactions of the Royal Asiatic Society*, Vol II p 324)

NOTE W.

"THE bias, which Akber felt in favour of innovation, is

* All these are royalties and the Rana was much blamed, even by his *Vaishnava* ministers, for sacrificing them even to KASHYA.

† Followers of VISIYA, CH SIYA, or KASHYA, chiefly mercantile.

‡ Many merchants, by the concurrence of the conductors of the caravans of Apollas goods, contrived to smuggle their goods to Nath duara and, to the disgrace of the High-Priest or his underlings, this traffic was sold for their personal advantage. It was a delicate thing to search these caravans, or to prevent the loss to the State from the evasion of the duties. The Rana durst not interfere, lest he might incur the penalty of his own snathemas.

said to have commenced in the twenty-fourth year of his reign; and is, with great probability, ascribed to the discredit brought upon religion altogether by the acrimony of the polemical disputes, which took place amongst the expounders of the *Law and the Prophets*. In the year mentioned Akber resided at this new palace at Futehpur Skiri, and in the spirit of orthodox Mohammedanism he appropriated the Friday evenings to religious conversations, assembling all the most celebrated Mullas and Sheikhs. The discussions that occurred, and in which the king, who was undoubtedly a prince of liberal feeling and enlightened curiosity, evinced a warm interest, were often protracted till day-break. The disputes, from being earnest and serious, became violent and angry, and the pious controversialists, when they had in vain interchanged argument, had recourse to abuse, and liberally bestowed upon each other the epithets of infidels and schismatics.

“ In this manner much scandal was occasioned, and the controversies between the *Shiah* and the *Sunni*, the *Hanifiah* and the *Shafiah*, the advocate of authority and the assertor of independent reason, inflicted serious injuries on the first principles of the Mohammedan faith. Concurrent circumstances conspired to extend the mischief, and amongst other effects to unsettle the orthodoxy of the Emperor.

“ One of the first effects of this secession, was the assembly of the professors of various religions from all countries, who were not only admitted to the royal presence, but there allowed openly to assert and advocate their peculiar tenets. From the collision of notions, with which the Emperor thus became familiar, all his ideas were confounded, and he proceeded to select and compose a religion for himself, out of such dogmas as struck his fancy, amidst the multitude of those new opinions amongst which he fluctuated. As his chief principles for his rule of action, he adopted these conclusions.—That every system of reli-

gious belief could adduce learned advocates, that saints, revelations, and miracles, were recorded by every people; that the principle of doing no wrong was recognised by every sect, that truth was equally common to all, that there was consequently no sufficient reason to accept one creed, and reject another, and that still less was it necessary to set aside all ancient ideas, in favour of the new-fangled opinions, which could boast no higher date than a thousand years.

“ Amongst the religious characters who appeared at court, were certain learned men of the Franks, named *Padres*, the head of whom is styled *Papa*, and exercises authority over all their princes and kings. They introduced the *Injil*, the doctrine of the Trinity, (*Sales as Silaseh*,) and the religion of Christ. The emperor ordered the prince *Murad* to read the Gospel with them, and *Abulfazi* was commanded to translate it. In place of the inceptive *bismillah*, he adopted the formula, ‘*At nami wo Jezu Kristo.*’ And, ‘*Oh that, which as thy name, is beneficent and bountiful,*’ *Sheikh Ierzi* added to this, ‘*Praise to thee, who art without thy like, O God*’

“ In all these innovations, *Abulfazi* conformed to the emperor’s fancies, and was affected with a similar malady. He used to revile the faith of Mohammed, and hold disputations with the head *haziri* and other eminent professors, with the success his great powers ensured, much to *Akber*’s amusement and satisfaction. The consequence was, that almost all the chief men of the court were tempted or awed into conformity with the doctrines of *Akber* and his minister, except *Hakim Abul Fateh*, and *Mulla Mohammed Yezdi*. *Abul kader* states, of himself, that he withdrew as much as possible from these iniquities, and thereby lost the favour of the monarch.

“ A covenant was now proposed, and signed by many persons of rank, to this effect—‘*I such a one, the son of such a one, with entire consent and cheerfulness of mind, declare*

myself liberated from the lying traditions of Islam, which I had heard and witnessed from my forefathers, and I hereby profess my adhesion to the *Ilahi religion of Akber*, the king, in testimony of which, I am willing to abandon wealth, life, fame, and faith'

"The Brahmans now pretended to consider the emperor as an Avatar, like Rumi or Krishna. They cited texts from their old books, prophesying the birth of a king in India, who should be of foreign extraction, but who should protect cows, patronize Brahmans, and govern the world with justice. They showed these prophecies to Akber, and he gave credit to them.

"The patronage of Akber was not confined to the Brahmans, nor even to the Hindus, as he erected two extensive edifices without the city, one appropriated to Mohammedan, and one to Hindu Ascetics. These were called Kheirpur and Dhermpur. He also gave a habitation to the Jogis, and associated with them on the most familiar footing, visiting the *mat* by night almost unattended, and holding scientific and religious conversations with them. They initiated him into all their knowledge and practices, so that he sometimes showed gold, which he pretended was of his own making. On the *Siva Ratri*, a great festival of the Jogis, he sat and drank with them, expecting to prolong his life fourfold thereby. He wore his hair after their fashion, and anticipated the liberation of his soul by the fontenelle, as they teach.

"In all this a decided hostility to the Mohammedan religion is apparent. It would not probably have been safe to have attempted its direct suppression, and it would have been also inconsistent with the universal toleration, intimated in the above rules, and, as is expressly stated, frequently enjoined by Akber himself. The Mohammedan creed was therefore undermined, rather than assaulted and its subversion aimed at by throwing it into contempt and disrepute. And whilst all its leading dogmas

were denied, its observances contemned, and its laws counteracted by opposing regulations, many enactments, apparently of an insignificant nature, are not, with advertence to the general object, without importance.

“Akber was probably aware of the necessity of a popular system for the maintenance of religious impressions, and with this view, he may have endeavoured to give currency to the adoration of the planets, and especially of the sun. How far he concurred in this worship, except as symbolical, since he professed to inculcate the unity of the Deity, and called his faith, according to our author, the *Tauhid Ilahi*, is doubtful. That he did incline to the moral and metaphysical notions of the Hindus, is very probable, and he may have been tempted to attach more importance to their mysticism than became an intelligent mind. At the same time, the following anecdote, related by Abd ul Kader, shows he was not so readily the dupe of credulity, as might be inferred from the interest he is said to have taken in the acquirement of the *Yoga*.

“In the thirty fifth year of Akber's reign, it was said of Sheikh Kamal Biahani, that he was endowed with the miraculous power of transporting himself instantly to a distance, so that a person who had taken leave of him on one side of the river would, upon crossing to the other, be again saluted by his voice. Akber went to see him, and begged him to communicate his skill, offering in exchange for it his whole kingdom. The Sheikh refused to instruct him. On this Akber ordered him to be bound hand and foot, and threatened to have him tossed into the river, where, if he possessed the faculty to which he pretended, he would suffer no injury. And if he was an imposter he would be punished deservedly for his fraud. This menace alarmed the Sheikh. He confessed the whole to be a trick, practised in confederacy with his son, who was covertly stationed on the opposite side of the stream, and counterfeited his father's voice.

“Whatever we may think of the proposed result, we can scarcely question the judiciousness of the means; and the enactments above enumerated were well calculated to abrogate the Mohammedan creed, and erect on its ruin a modification of Hinduism, less gross than the prevailing polytheism. There is one part of the plan, however, which is less entitled to approbation; and we can scarcely reconcile Akber's assumption of a more than human character, with the good sense displayed in the general prosecution of his reform. At the same time, it is not improbable that the personage was only politically enacted, in order to give greater weight to his innovations. In fact, this seems to be intimated by our author, who alludes to a discussion between Akber and Bhagavan Dis, in which he says, they concurred in the opinion, that many would be ready to acknowledge the existence of defects and errors in both the Mohammedan and Hindu creed, but that few or none would submit the correction of them to any existing authority. It was therefore to obtain the influence so necessary, and yet so difficult to be acquired, that Akber made himself be recognised as the viceregent of God.

“But the religious system of Akber, although it might have been an improvement upon any one then established, was too little in harmony with the feelings of any class of his subjects to be generally or permanently diffused. The author of the *Muntakheb* mentions one insurrection occasioned by the attempt; and as we find these years of Akber's reign continually agitated by domestic disturbances, it is probable that they were not unconnected with religious resentments. At all events, the new code enjoyed a very short existence, and quickly expired under the indifference of Jehangir to any mode of faith.”—(*Oriental Review*)

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NOTE X

“AND be it enacted, That of the Establishment of Chaplains, maintained by the said Company at each of the Presidencies of the said territories, two chaplains shall always be ministers of the Church of Scotland, and shall have and enjoy from the said Company such salary as shall from time to time be allotted to the military chaplains at the several Presidencies. Provided always, that the ministers of the Church of Scotland, to be appointed chaplains at the said Presidencies as aforesaid, shall be ordained and inducted by the Presbytery of Edinburgh, according to the forms and solemnities used in the Church of Scotland, and shall be subject to the spiritual and ecclesiastical jurisdiction in all things of the Presbytery of Edinburgh, whose judgments shall be subject to dissent, protest, and appeal to the provincial Synod of Lothian and Tweeddale, and to the General Assembly of the Church of Scotland. Provided always, that nothing herein contained shall be so construed, as to prevent the Governor-General in Council from granting from time to time with the sanction of the Court of Directors, and of the Commissioners for the Affairs of India, to any sect, persuasion, or community of Christians, not being of the united Church of England and Ireland, or of the Church of Scotland, such sums of money as may be expedient for the purpose of instruction, or for the maintenance of places of worship.

NOTE Y

“THE source and root of the mythology now popular in Hindostan, is a principle of pure and simple Deism—the

sect of the Jainas contains stronger traces of this original character, both in their worship and their creed, than the Brahmanas.—The Jinas were once a powerful people, and are now humbled and dispersed, and it is contrary to the evidence of things in other continents, that ruin and dispersion should be taken as signs of recent origin, and present prosperity as a proof of greater antiquity.—The Jinas have been persecuted, subjected, and finally only amalgamated amongst the unhonoured classes of their oppressors, and it is contrary to the analogy of general history, that the reforming sect should be allowed to reach a degree of grandeur, and finally be swallowed up in the multitudes of the bigoted idolaters, of whom they were a rebellious and dissenting portion.

“These circumstances and reflections appear to warrant the hypothesis that the Jainas faintly represent that original stock from which all the religious sects of India have issued, that while the multitude, charmed with the wisdom and the fancies of their Menus adopted a multiplicity of gods, they refused to receive records which they knew to be imaginative, and like the Jews of Egypt, preferred slavery to an idolatrous apostacy. But how does this theory, it may be asked, agree with the similarity between the Jaina and Brahmanic Shastras? I reply, that because they appear to be the most ancient people, it does not necessarily follow that their books must be the most ancient also. I am supposing that the compilation of the Vedanta gave the signal for religious controversy, and that the Jainas were some of those who refused to receive these wonderful publications. To the Vedas succeeded commentaries, having been thought necessary perhaps on account of the obstinate prevalence of infidelity. About this period it would appear natural that the infidel Pandits should imitate this mode of recording the principles of their sects, and Vrishabha Natha (the first Tirthankar) compiled for his disciples an Institute of Laws, similar to that

that the Buddhists arose into a sect upon the foundation of this chapter in the Vedanta; or, in other words, that a dissenting people took, and adopted as their God, a Being or a name which had been branded by the most powerful religionists of the age as the most despicable and hateful of appellations. The title might be applied to them from some work previously popular, but it is repugnant to probability that they should themselves assume the despised name as their religious badge. This remarkable passage occurs not in the commentaries or later works, but in the Vedas, the original subject of dispute, the earliest of Hindoo books, and what ingenuity of argument can make it seem probable that Buddha existed after the history that describes him?

“Associate with this singular circumstance the facts that the same language contains the literature of each people, the same continent contains the marks of their origin and dominion, and who can doubt that the Buddhas, the Jainas, and the Brahmanas, have sprung from the same stem, and that Hindostan was once the seat of the same simple religion which was the real faith of Jerusalem—Persepolis, and Memphis? All the superior antiquity which my observations advocate for the two latter sects, and especially for the last, is, that they afford us the best procurable representation of the religious belief of the Hindoos before the compilation of those books which seem to have established the present idolatrous system.”—(*Visit to Mount Parasnath — Oriental Review.*)

NOTE A A.

HAPPILY the *Suttre* has at length been proclaimed a crime punishable by the severest penalties within the territories of the East India Company; and humanity and Chris-

humanity have ceased to be outraged by a rite the most sanguinary and cruel, that ever disgraced the code of superstition. The reader may not be displeased to peruse an account of one of the last of these harrowing immolations, that took place in the neighbourhood of Calcutta, before the passing of the law of Lord WILLIAM BESTINCK, which has, we trust, forever abolished the practice —

“The widow was a young and interesting looking woman, and, by the death of her husband, at his bequest, had become possessed of a fortune of three lacs of rupees. She was a native of Balasore, of the Tamooli caste. Her husband was a respectable man, in the employ of government, and possessed of considerable landed and other property. From the moment of his death, the widow declared her determination to attend him on the funeral pile, a resolution which she has kept in a manner which seems incredible.

“During the day, she distributed to the poor and to her servants, money to the amount of 3000 Rs., besides dispersing all her jewels among her relations, and just before mounting the pile, she made her will with perfect composure. She was visited by many people on Friday, all of whom endeavoured, more or less sincerely, to divert her from her object, but she had ‘eaten the oath’ which cannot be recalled, had twined the holy *tool-ee* branch in her hair, and the world and all its concerns were to her as nought.

“At an early hour on Saturday, a very large crowd had collected, the greatest order and decorum prevailed throughout the immense multitude, who, though certainly brought there by curiosity, exhibited wondrous little of that propensity in their faces. ‘A stupid moment motionless they stood, and might have stood for hours, or until the important matter of cooking, &c. should be dispatched, while the poor miserable object of all this portentous preparation was to be seen seated on a wicker frame,

placed on the ground by the side of her dead husband, whom she continued still, as she had done all day and night, to fan with a bunch of flowers.

"As the sun rose, the poor infatuated creature became most impatient for the Magistrate's *deputy*, who, on these occasions, always attends to prevent the employment of any constraint, and see justice done. Seven o'clock came and eight, but no word of the necessary order. With very different feelings, yet with no less intensity of anxious expectation, did the widow inquire from time to time for this important person, than does the Newgate criminal for the arrival of the Sheriff.

"He came, a fine looking man, with an immense black beard, and bushy eye-brows, which hid from observation the penetrating glance of a pair of very intelligent grey eyes, carrying in his hand the document, which, under legal authority, permits such things to take their course; and, in a manner the most forcible and touching, he now pointed out to the woman the sin and folly of the course she was about to follow—explained to her, by reference to their own shasters, the absurdity (or at least the non-necessity) of such a proceeding, assured her of protection, if she should still incline to change, and appealed to the imploring faces, and the tears of her people around, for a testimony of the truth of his arguments.

"The woman listened attentively, and replied fully, calmly, and steadily. She treated such motives, as wealth, rank, and kindred, with disdain, and with much apparent reason appealed to her total indifference to all sublunary things, by the disposal she was about to make of them.

"She argued for half an hour, apparently with much earnestness, and, but for the '*Recollections*,' to which she very fluently gave utterance of previous existences, and previous immolations, the conviction would have fastened upon me, that she actually believed her own future destiny as being perfectly fixed, since, in most glowing language, and with a smiling countenance, she talked of the *glories*,

'Tis fired—

All that of living or of dead remain,

In one wild roar expired.

Yet that came not from the flaming altar: Unshackled by one cord, one straw, the victim's hand was seen amid the flames waving as before, and her voice (had it been possible amidst the yell of a worshipping multitude) might still have been heard as before, calling upon the name of her God."—(*Calcutta John Bull*)

An instance of *Suttee* has lately occurred in one of the native independent States of Rajpootana, where it is said no fewer than four human victims were immolated on the same funeral pile. In pursuance of the truly humane and Christian policy, adopted by the British Government of India, the strongest remonstrances are understood to have been made on this occasion to the Rajpoot Chiefs, against the repetition of such revolting practices; and a hope is held out, that the influence, which we have obtained in Upper India, may prove equally effectual, as our direct authority has done in our own provinces, in putting an end to them over the whole country. In alluding so far to the melancholy scenes, that marked the funeral obsequies of the late Rana of Oudypore, the writer of this Sketch may be permitted to mention, that having received from this Prince, when travelling through his and the neighbouring countries, the most valuable assistance, in the shape of both ample conveyance and convenient escort, he requested permission, when he reached the Rana's capital, to thank him personally for this assistance. This occurred in the midst of the religious festival of the *Hooly*, when a licence is given to all manner of revelry and debauchery, alike within the precincts of the palace, and among the poorest villagers. The reason assigned by the Rana for declining the request of an audience, made through the Resident at his Court, was remarkable. He could not, he said, think of allowing the gentlemen to see him "play-

ing the fool," as he was then obliged to do with the inmates of his palace! The inference seems legitimate, that the Prince, who could not submit that his *religious follies* should be witnessed by the eyes of enlightened strangers, might by proper means and appliances be brought to relinquish them.

In this excursion the writer visited the court of *Dungerpore* and was introduced, by orders of the Rajah, to a *Devotee of extraordinary sanctity*, and who was attended and served by a regular priesthood, offering up to him the prayers of those who came to worship in his temple. This temple was situated in a wild and secluded spot, and concealed from sight by a lofty peepul tree, which overshadowed it. The access to it was through a long and narrow lane, from which the light of day was almost excluded by the rich and thick foliage that was trained over it, terminating in a small, and rather neatly kept temple, with apartments or cloisters for the priests attached to it. The object of worship himself was a huge, heavy looking fat man, seemingly about sixty years of age, who sat cross-legged, and utterly motionless at the foot of the peepul tree. Before him, and only at the distance of a few feet, there blazed a huge log of wood with great fierceness, to the heat of which he seemed utterly insensible, and near to which, kept constantly in the same state of ignition, this wretched being had sat for upwards of forty years! without moving, or uttering any other sound than an indistinct guttural utterance, which indicated his granting the prayers of those who came to perform the *er pooja* to him. The spectacle afforded altogether the most pitiable exhibition of superstitious ignorance and degradation filling the mind with more melancholy and sickening sensations, than even the worship of the rudest and most misshapen idols could arouse.